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ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM
PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS
AS THEY APPEAR TO-DAY

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IN FOUR VOLUMES
VOLUME II
JUDGES—SONG OF SOLOMON

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Elisha's Fountain, where Elisha cast salt into the spring and healed the waters. [II. Kings, ii: 19.]—"And the men of the city (that is of Jericho) said unto Elisha: 'Hold, I pray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught and the ground barren. And he said: Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.' So the waters were healed unto this day, according to the saying of Elisha which he spake." In the view above we have a picture of Elisha's Fountain in the city of Old Jericho where his miracle was performed. The water from this fountain is still used to supply the natives of the modern village of Jericho and for irrigating the soil.
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THE BOOK OF JUDGES

Relates the transactions of fourteen Hebrew judges, who, under God, the King of the nation, were occasional governors of Israel; and who, Abimelech excepted, were typical of Jesus Christ, called, qualified, and occupied in delivering his chosen people. It contains the history of about three hundred years; and particularly narrates the Israelites' behaviour towards the Canaanites whom Joshua had left in the country; the Lord's reproof of their conduct and their repentance and pardon; and their punishment on account of it by terrible oppressions from the Moabites, Amalekites, and Philistines; and their deliverance by Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson; and their protection by Shamgar, Tola, Jair, Jezan, Elon, and Sisera.

The last five chapters are an appendix, informing us of events which happened not long after the death of Joshua; particularly the idolatry of Mahlah; the conquest and idolatry of the Danites; the horrible lust of the Gibeaughters; and the midst utter destruction of the Benjamites for protecting them. Lk. xvi.; Di. xxviii.

The scope of this and of the following histories of the Old Testament is to represent the sinful backslidings of Israel, and the holiness, equity, mercy, sovereignty, and power of God, in his dispensations of mercy and judgment towards them, in exact correspondence with his promises and threatenings. Lk. vii.; Di. xxviii.

CHAPTER I.


NOW, after the death of Joshua, it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?

2. And the Lord said, Judah shall go up; behold, I have delivered the land into his hand.

3. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4. And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5. And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

RUINS OF SERAPEUM, PUTEOLI—NEAR THE PLACE WHERE NERO HAD HIS OWN MOTHER PUT TO DEATH AND NEAR WHERE ST. PAUL LANDED IN ITALY.

[Judges, i:7]—"And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem and there he died." There is an intimate correspondence between crime and requital, and there seems to be a correspondence between the particular type of crime and the order of punishment that follows. Neoptolemus murdered people at the altar, and at the altar he was murdered. Phaeraeus roasted men in a brazen bull. In a brazen bull he was roasted in turn. History abounds with illustrations. The picture we give of the ruins of the Serapeum at Puteoli will serve to illustrate the relation between crime and its penalty. These ruins are in the neighborhood of the Emperor Nero's greatest crime. Near here he had his mother murdered, while he in turn in after years destroyed himself by his own hand.
The Israelites war against the Canaanites.

13 And *Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achshah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah unto the wilderness of Judah, which lieth in the south of Arad: and they went and dwelt among the people.

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called Hormah:)

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 ¶ And the Lord was with Judah; and he drave out the inhabitants of the mountain: but they could not drive out the inhabitants of the valley, because they had chariots of iron.

20 ¶ And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Bethel: and the Lord was with them.

23 And the house of Joseph sent to desory Bethel: (now the name of the city before was Luz:)

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee mercy.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27 ¶ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites dwelt in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Ahlab, nor of Achshib, nor of Helbah, nor of Aphek, nor of Rehob.

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath: but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbon: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akkrabbim, from the rock upward.

CHAPTER II.

1 An angel rebuked the people at Bochim. 2 The wickedness of the new generation after Joshua. 3 The Canaanites are therefore left to prove Israel.

A ND an angel of the Lord came up from Gilgal to Bochim, and said, If made ye to go up out of Egypt, and have brought you unto the land which I sware unto your fathers: and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be
The wickedness of the people.

as thorns in your sides, and their gods shall be a snare unto you.

And it came to pass, when the angel of the Lord spoke these words unto all the children of Israel, that the people lifted up their voice, and wept.

And they called the name of that place Bochim: and they sacrificed there unto the Lord.

And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel.

And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and served Baalim.

And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

And they forsook the Lord, and served Baal and Ashteroth.

And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

our fully entering into the rest and peace of the gospel, and are causes of daily discontent and anxiety. But in the following had things truly go on to worse and worse. And yet how great is the goodness of God — instead of casting off his chosen people, he multiplies their hardships and mercies to them.

CHAPTER II. [Ver. 1. An angel of the Lord came up from Gilgal to Bethurim. Having first appeared in Gilgal, as the star of our Lord, first appeared in the east, the angel came to the place of a general assembly of the nation that met, which place received thence the name of Bochim, or neighbors, as a memorial of the miraculous appearance. This angel was Jehovah, "the Son of God," "God manifest," as appears from comparing Ge. 24. 7; 6. 3 with the oath recorded in this verse, and again repeated, He. 6. 13. C.]

Ver. 10. [Which knew not the Lord. The rapid change to idolatry would appear, if not incredible, at least peculiar, to heart-hardened and stiff-necked Israel, were not the experience of all ages in perfect accord with the inspired narrative. The reformation under David, Josiah, Haezeiah, and Ezra lasted little beyond the lives of their promoters. The greater reformation under the days of the apostles. Nay, while an apostle lived to write, there were those who had forgotten their first love. The reformation of the sixteenth century ceased to grow even during the lives of the reformers; and the various revivals since bestowed in bestowal in the churches. The reformation ceased to grow even during the lives of the apostles. Nay, while an apostle lived to write, there were those who had forgotten their first love. The mission of the apostles. The act and events spiritual God. They were a sensible people. They required something visible and tangible in their worship. Hence the tendency of the national mind to idolatry.]

CHAPTER III. [Ver. 1. The nations which were left to prove Israel, 5 By communion with them they commit idolatry. 6 Obaid delivered them from Chaskevanna, 12 Elsad from Peloh. 31 Shamgar from the Philistines.]

Now these are the nations which the Lord left to prove Israel by them; even as many of Israel as had not known all the wars of Canaan: 2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;]
THE TEMPLE OF PAN—NEAR WHERE THE TRANSFIGURATION ON MOUNT HERMON TOOK PLACE. [JUDGES, ii: 12].—“And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.” The temple of Pan, or what remains of it at Caesarea Philippi, is hewn out of a part of Mount Hermon. There are arched niches chiseled into the sides of the foot of the mountain here about which there are Greek letters indicating that the temple was dedicated to the rustic god Pan. Caesarea Philippi was but a little distance from Dan, which formed the extreme limit of the Holy Land, and so the god worshiped here was one of the gods of the people that were round about Israel. Here are streams, wild woods, goats, and mountains, and all things in nature which seem to be friendly to the genius of the heathen god, Pan.
JUDGES III.

Othniel delivereth the people.

3 Namely, the lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites, that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baal and the groves.

Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

And when the children of Israel cried unto the Lord, the Lord raised up a deliverer, even Othniel the son of Kenaz, Caleb's younger brother.

And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

And the land had rest forty years: and Othniel the son of Kenaz died.

And the children of Israel did evil again in the sight of the Lord: and the Lord delivered them into the hand of the Philistines forty years.

3-5: Othniel was the first judge of the Israelites, his name is found in 1 Samuel 15:6 as a relative of Samuel. He was the son of Kenaz, who was Caleb's younger brother.

6-10: The story of Othniel's rise to power is a classic example of the 5-3-5-3 structure, with each verse providing a crucial piece of the narrative. Othniel's victory over Chushan-rishathaim was a significant event in the history of the Israelites, as it marked the end of a long period of oppression.

11-12: The Israelites fell into sin again, just as they had done before, and the Lord allowed the Philistines to attack them once more. Othniel's deliverance was short-lived, and the cycle of sin and judgment continued.

13-16: Othniel's death marked the end of his leadership, and the Israelites were once again left to fend for themselves. This period of their history was characterized by a lack of continuous leadership and struggle against their enemies.
JUDGES IV.

that he could not draw the dagger out of his belly; and the dirt came out. 72 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. 24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber. 25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, his lord was fallen down dead on the earth. 26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and before him. 28 And he said unto them, Follow me; for the Lord hath delivered them into your hand. And they went down after him, and took the *fords of Jordan* toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all mighty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. 31 And the land had rest fourscore years.

32 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.
And Deborah arose, and went with Barak to Kedesh. 10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobah, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the "plain of Zaanaim, which is by Kedesh." 12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor, 13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosethh of the Gentiles, unto the river of Kishon. 14 And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword; before Barak; so that Sisera lighted off his chariot, and fled away on his feet. 16 But Barak pursued after the chariots, and after the host, unto Harосethh of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. 18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. 19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened him a bottle of milk, and gave him drink, and covered him. 20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. 21 Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and smote the nail into the ground, (for the tent was new, and had no tents on it,) and smote his head into the ground: (for he was fast asleep and weary;) so he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seestke. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 So all Israel had a song that day, saying, Come and sing to Jabin, the king of Canaan, at the waters of Kishon. 24 And they prospered and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

Then sang Deborah, and Barak the son of Abinoam, on that day, saying:

2 Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

3 Hear, 0 ye kings; give ear, 0 ye princes: I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

4 Lord, when thou wast out of Seir, when thou wast out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted 0 from before the Lord, even that Sinai from before the Lord God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked by ways.

7 The inhabitants of the villages ceased, they sold for wheat in the markets, and for barley; bureaus were emptied.
PHLOWING IN THE PLAINS OF JEZREEL—WHERE GIDEON MET THE MIDIANITES

[Judges, iv. 13-16,]—The valley of Jezreel is the great battlefield of Syria. Here Deborah and Barak routed the hosts of Jabin under Sisera. Here also on the southern edge of the plain near Jezreel, Josiah, King of Judah, was defeated and slain by Pharaoh Necho, King of Egypt, while on his way to the Euphrates. Here Gideon fought with the Midianites. Here the Philistines encamped in their conflict with Saul. Here Saladin met the crusaders, and here in 1799 the famous battle of Mount Tabor was fought between Napoleon's army and the Turks. We are looking in the above picture toward the Mediterranean and Mount Carmel. When the people you see plowing were asked to stop long enough to let us take their picture, they promised to do so on condition of receiving backsheesh, and for this favor they thought a chilling the proper compensation.
ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. 8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? 9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 They that are delivered from the noise of archers in the places of drawing waters, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

12 Awake, awake, Deborah; awake, awake; utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth in, for dominion over the nobles among the people: the Lord made me dominion over the mighty.

14 Out of Ephraim was there a root, of them against Amalek: after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handled the pen of the writer.

15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flock? For the divisions of Reuben there were great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches.

18 Zebulun and Naphtali were a people that jeoparded their lives unto the death: in the high places of the field.

19 The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. 20 They fought from heaven; the stars in their courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horse-shoos broken by the means of the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the Lord, curse ye terribly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera; she smote off his head, when she had pierced and striken through his temples.

27 At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there fell he down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer to herself.

30 Have they not sped? have they not divided the prey? to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil?

31 So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.
FISHERMEN MAKING THEIR NETS—TIBERIAS. [JUDGES, v: 14—] "Out of Ephraim was Laac a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." Tiberias was in the territory of Zebulun, and this part of Palestine seems to have always been noted above the rest of the Holy Land for its secular learning and for its trade. The people of Galilee were never held in high esteem by the strict orthodox party at Jerusalem. They were related more to the great outside world. In the above view we have a characteristic scene in Tiberias; a man making nets as they have always been made in this city of fishermen; and it is true to-day as it was true in the days of our Savior, that the fishermen of Tiberias make up the best class of her citizens. They have the faces to-day of earnest, honest, faithful men.
AND the children of Israel sinned even in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years.

And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them dens which were in the mountains, and caves, and strongholds.

And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and all that follow them, and encamped against them; and they came up against them.

And they encamped against them, and destroyed the increase of the earth, till thou came unto Gaza; and left no sustenance for Israel, neither sheep, nor ox, nor ass.

And they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

And it came to pass, when the children of Israel cried unto the Lord, that the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I will bring you up from Egypt, and brought you forth out of the house of bondage;

And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and made them out from before you, and gave them their land:

And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezerite: and his son Gideon thrashed wheat near the winepress, to hide it from the Midianites.

And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me.

Depart not hence, I pray thee, until I come unto thee, and bring forth thy present, and set it before thee. And he said, I will tarry until thou come again.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes.

Then the angel of the Lord departed out of his sight.

And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O his mercy should be compared with the depths of distress into which our apostasy from him hath brought us.—Oh! what woes befal people in every place and station when God departs from them! They have no comfort, no safety, no protection left. And though the enemies of the Lord are numerous and heartily against him and his interest, yet certain is their final destruction, since even the irrational creation stands ready armed to destroy them. Eminent and lasting horrors await those who heartily expose the cause of Christ when it is in great danger, and who are determined to conquer or to die; but shame and curses shall descend on the heads of those who stand by and allow it to perish: without knowledge, without advantage, remain neutral and unconcerned. Such as would save their lives, by their cowardice or carnal fears, shall lose them; and such as are afraid or ashamed to join God's people in an evil day, shall be held as deserters from God's camp, and treated accordingly. Death makes easy work with the mightiest heroes; and bitter is the meeting with terrible conquerors. Their hopes of success, glory, and wealth are wound up to the highest. But how bright and lasting the glory of such as fight for the good fight of faith; and work by love and hope. Christ is like the rising sun, shining brighter and brighter to the perfect day.

CHAPTER VI. [Ver. 5. The accuracy and vividness of this description those only can fully realize who have witnessed both a flight of locusts, and an invasion of a great devouring creature. Such are the common benefits of prodigality and luxury, live often to feel the want of them in hunger and nakedness. What arrant coward men are are often made by it! Their path is transfiguring con-
JUDGES VII.

Gideon destroyeth Baal’s altar.

Lord God! 4for because I have seen an angel of the Lord face to face.

24 And the Lord said unto him, 5Peace be unto thee; fear not: thou shalt not die. 6

24 Then 7Gideon built an altar there unto the Lord; and called it Jehovah-shalom: unto this day it 8is yet in Ophrah of the Abiezrites.

25 And it came to pass the same night, that the Lord said unto him, 9Take thy father’s young bullock, even 10the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove 11that is by it;

26 And build an altar unto the Lord thy God upon the top of this rock, 12in the ordered place, and take the second bullock, and offer a burnt-sacrifice 13with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and said, 14As the Lord liveth, if I do not shew you whatsoever the Lord saith.

28 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove that was by it, and the second bullock was offered upon the altar that was built.

31 And Joash said unto all that stood against him, 15Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. 2

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 Then all the Midianites, and the Amalekites, and the children of the east, were gathered together, and 3went over, and pitched in the valley of Jezreel.

34 But 4the Spirit of the Lord came upon Gideon, and 5he blew a trumpet; 6and 7Abiizer was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 And Gideon said unto God, If thou wilt 8save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then willeth I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, 9Let not thine anger be against me, and I will speak but this once: Let me prove, 10pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 Gideon’s army of two and Thirty thousand is, by God’s direction, reduced to three hundred. 2 He is encouraged by the dream, and interpretation of the barley-cake. 3 His stratagem of trumpets and lamps in pitchers. 4 The Ephraimites take Oreb and Seba.

THEN 5Jerubbaal, (who is Gideon,) and all the people that were with him, rose up early, and pitched beside the well 6Harod; so that the host of the Midianites were on the
Mat weavers at their looms—near the place where Joshua crushed the confederacy of the northern tribes of Canaan under Jabin, king of Hazor. (Judges, vii:12.) — "And the Midianites, and the Amalekites, and all the children of the East, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." We give here a picture of mat weavers at their looms simply to illustrate the character of the people that represent in modern times the ancient inhabitants of this land. This primitive loom we found near the waters of Marom just above where the Marsh of Huleh begins. It is in a Bedouin village, and the occupation of the natives is mat weaving. The rushes from which they make these mats grow on the banks of the Jordan. This is doubtless a characteristic picture applicable to this region in all its history. In this view we are looking toward the East, and the hour is about twelve o'clock noon.
JUDGES VII.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he 'worshipped,' and returned into the host of Israel, and said, *Arise,* for the LORD hath delivered into your hand the host of Midian.

16 *And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.*

17 And he said unto them, *Look on me, and do likewise: and, behold, when I come out before the ranks of you shall do also.*

18 When I blow with a trumpet, I and all that are with me, then *blow ye the trumpets also on every side of all the camp,* and say, *The sword of the LORD and of Gideon.*

19 *So Gideon, and the hundred men that were with him, came out of the camp before the middle watch,* and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers; and the LORD said, *The sword of the LORD and of the hosts of the prophets.*

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled into all the valley of Beth-shittah, unto Zererath, and to the border of Abel-meholah, unto Tabbath.

23 And the *men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 *And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and *take before them the waters unto Beth-barah* and Jordan. Then behold his salvation. But it is proper for us to assist the people of God against their enemies, and to mark the distinguished providences of God as a mean of
all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah, and took.

25 And they took two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAPTER VIII.

1 Gideon passed over unto the Ephraimites. 2 Succoth and Peniel refused to relieve Gideon’s army. 3 Zebah and Zalmunna are taken. 4 Succoth and Peniel are chastised. 5 Gideon revenges his brother’s death on Zebah and Zalmunna. 6 He receives the government which the people offer him. 7 He judged the cause of Zeeb. 8 Midian punished. 9 Gideon published. 10 Gideon’s children, and death.

AND the men of Ephraim said unto him, Why hast thou served us thus, that thou didst not call us, when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer? 3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, two leaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, then will I tear your flesh with the thorns of the wilderness, and with briers.

awakening our thankfulness, or confirming our faith on other occasions.

CHAPTER VIII. [Ver. 3. The Midianites were under four chiefs. When the camp was surprised by Gideon the vast multitude rushed down the valley of Jezreel to the Jordan, and made for the fords of the river. Gideon, with his handful of men, could not prevent their passage. But he sent swift messengers to the Ephraimites, who were probably collected in their mountains, just above the fords of the Jordan, to watch the results of the struggle. The moment they heard the tidings they dashed down into the valley. By the time they gained the fords the two principal chiefs had already crossed; but two lesser chiefs, Oreb and Zeeb, were still on the west bank. They were captured and slain. Gideon had passed over, probably at a ford higher up, in pursuit of the other chiefs of Midian. The Ephraimites overtook him and presented to him the heads of Oreb and Zeeb. It was then the remonstrance was addressed to Gideon, and his answer reply given.

Ver. 4. They were pursuing them. Duty, when justly appreciated, is always preferable; but in many cases the pain and toil of duty are grievous to flesh and blood. The conduct of Gideon’s army is the true measure for performance of a difficult duty, in which the believer is faint, yet pursuing; Ga. 6. 9. C.]

Ver. 8. [The origin of this name, and the position of the place, are given in the remarkable narrative in Ge. 32. 24, 25. Peniel was on the north bank of the river Jordan, in the fording place after crossing the fords at Succoth was up the glen of the Jabesh, which falls into the Jordan a few miles below Succoth.

Ver. 12. [The Ephraimites joined Gideon immediately after crossing the Jordan. His armament was double-guns or howitzers of Reuben and Gad. The Midianites were retreating through an enemy’s country. Every town and village would en- deavour to harass and slay those who had so long harassed and gainsed the eastern desert that they thought themselves secure. Even thither, however, the fierce Gideon followed them. The site of Karkor, where the final victory was gained, is unknown; but it must have been on the borders of Arabia, east of Bashan. The Midianites were there entirely overthrown, and their two great chiefs captured. Only the leading facts of the story are here given. Isa. 31. 4. 10, 26. and the Psalms, Ps. 78. 14, 15, repeated in the Book of Judges do not mention this passage; and show that the victory of Gideon was regarded as one of the most signal triumphs of Israel.

Ver. 16. [Taught the men of Succoth. It is a fact in human nature that few, perhaps none, can be taught anything without privation or suffering. The Succoth-
SEACOAST, BEYROUT. (Judges viii: 35.)—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their God." Bochart supposed that Baal-berith (Judges viii: 35) was the god Baal in the city of Berith, or Beyrouth. Dr. Thomson does not think this supposition too far-fetched to merit consideration, for he says, "We know from many ancient authors that the chief seat of Baal worship was in the regions around Byblos and Beyrouth." This city was early occupied by the Phcenicians. This is the most beautiful and healthy region in this part of Syria. There is the best bay for shipping here at the head of the Mediterranean. This place is referred to by Strabo, Ptolemey, Pliny. Josephus, and other heathen as well as Christian authors.
iteth, if ye had saved them alive, I would not slay you. 20 And he said unto Jether his first-born, Up, and slay them: but the youth drew not his sword; for he feared, because he was yet a youth. 21 Then Zebah and Zalmunna said, 'Rise thou, and fall upon us: for as the man is, so is his strength.' And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks. 22 ¶ Then the men of Israel said unto Gideon, 'Rule thou over us, both thou, and thy son, and thy son's son also;' for thou hast delivered us out of the hand of Midian.

23 And Gideon said unto them, 'I will not rule over you, neither shall my son rule over you: the Lord shall rule over you. 24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey: for they had golden ear-rings, because they were Ishmaelites. 25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of silver, besides ornaments, and collars, and purple raiment, that was on the kings of Midian, and besides the chains that were about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah; and all Israel went thither a whoring after it; which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was quietness forty years in the days of Gideon. 29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had 3 threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

32 ¶ And Gideon the son of Joash 'died' in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went 'a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lorn their God, who had delivered them out of the hands of all their enemies on every side.

35 Neither showed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had showed unto Israel.

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 2 Jehova by a parable rebuke them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul rendeth it. 34 Abimelech overcometh them, and smiteth the city with sore. 40 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and 'communed' with them, and with all the family of the house of his mother's father, saying, 2 Speak, I pray thee, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten pieces of silver out of the house of Baal-berith;
FALLS OF NAHALOSS—IN THE ANCIENT CAPITAL OF ISRAEL. [JUDGES, ix:7.]

"And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you." It was here in Shechem that Jotham gave the striking parable of the trees. Jotham was the youngest son of Gideon.

No place in Palestine could have been more appropriate for the expression of this parable than Shechem. Because of the many springs that rise within its environs, there is always a tropical luxuriance about the vegetation here, and it was standing in the midst of these trees, doubtless, that Jotham said: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us," etc.
It is much better to be of a humble spirit with the lowly-minded, than to be exalted when you are rich; for the humility of the poor is better than the pride of the rich. Ambition to exalt one's family is ordinarily a ruinous snare. But it is very dangerous for rulers, in church or state, to humour people in matters of religion, or to indulge their carnal ease or honour in that point. What appears innocent at first may soon become a dangerous snare. Small beginnings of superstition or idolatry lead to still greater abominations: and when God removes the restraints, men will quickly relapse to their wonted or worse idolatries. It is hard to make base minds graceful, either to God or to their human benefactors: but it is easy to decoy them into a form of wickedness after another.

But in this Hebrew judge let Jesus, the great deliverer, be discerned. His condition on earth was mean and deplorable: his call to his work express, solemn, seasonable, and necessary: and miraculously the repeated confirmations of it. Being the mighty God, and endowed with the Spirit above measure, he, with burning zeal, offered his sacrifice of himself, overthrew idolatry, and restored the true worship of God, beginning in his own country of Judaea. By a few weak and unarmed preachers sounding the gospel trumpet and displaying its light and fire from their earthen vessels he did, and shall do, as long as the world, and death, with their innumerable agents. And at the last day, being revealed in flaming fire, and attended with the trumpet of God, he shall ascend triumphantly among all his oppressors. Kindly he invites his brethren of mankind to share in his victories, and to follow him that they may divide the spoil. Meekly he convinces and pacifies his unreasonable friends: but the most righteous judgment he both doth and acquires upon his delayers, of whom he is the avenger. And even Judas and Romah, as well as all such as refuse to minister their necessary supplies.

CHAP. IX. [Ver. 1.] They gave him three score and ten pieces of silver. The value of the piece of silver in ancient times was 10 to 15 shillings, and therefore a total of 360 to 525 pounds. It is evident that the value of the silver was quite high, as the value of the silver coinage ranged from 2 to 10 pounds. The value of the piece of silver was also quite high, as the value of the silver coinage ranged from 2 to 10 pounds. The value of the piece of silver was also quite high, as the value of the silver coinage ranged from 2 to 10 pounds. The value of the piece of silver was also quite high, as the value of the silver coinage ranged from 2 to 10 pounds. The value of the piece of silver was also quite high, as the value of the silver coinage ranged from 2 to 10 pounds.

[Ver. 19. That men say not of me, A woman sold her soul.] Pride is one of the most natural and inveterate enemies of the soul. Pride is one of the most natural and inveterate enemies of the soul. Pride is one of the most natural and inveterate enemies of the soul. Pride is one of the most natural and inveterate enemies of the soul. Pride is one of the most natural and inveterate enemies of the soul.

REFLECTIONS.—For the transgression of a land many and base are the princes thereof. Such as have wicked purposes stick at nothing to gain their end; and being conscious of their own bad designs, are apt to suspect, or at least accuse, others who are innocent of the same ill intentions: and instruments are never wanting to assist in the most bloody and ruinous conduct. Proud and evil men push after that elevation which wins the humble persons; and nor is any one more overbearing and insolent than a low wind raised above his station. Such as enter into rule as foxes in craft, often rule like lions in cruelty, and die like dogs in disgrace. Accomplishments by which they are by no means a tincture or resemblance to these; and every evil work: but insolent boast-
which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem set their hearts on wait for him in the top of the mountains, and they robb'd all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out unto the fields, and gathered their vineyards, and trod the grapes, and made merry, and went into the 'house of their god, and did eat and drink, and cursed' Abimelech.

28 And Gaal the son of Ebed said, 'Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son of Jerubbaal? and Zebul his officer? Serve the men of Hamor the father of Shechem; for why should we serve him?'

29 And 'with God would this people were under my hand!' then would I remove Abimelech. And he said to Abimelech, 'Increase thine army, and come out.'

30 And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore 'up by night,' thou and the people that is with thee, and lie in wait in the field:

33 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and 'the people that were with him by night, and they laid wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and 'the people that were with him by night, and they laid wait against Shechem in four companies.'

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou 'seest the sheaf of the mountains as if they were men.'

37 And Gaal spake again, and said, See, there come people down by the middle of the

ings of value in the fumes of wine ordinarily issue in cowardice and shame. Nor can they who are rebels to themselves justly expect fidelity from their associates; for rebellions, even against evil princes, usually issue in the ruin of the traitors. Civil wars are usually the most inhuman, in which the innocent and guilty perish without distinction. But what miseries wicked rulers entail upon their poor subjects! And how terrible is their end at last, when God returns their murder and other wickedness on their heads? When God hath finished his work with them he debases and destroys them. They die in their sins; and the methods they
and all they of the city, and shut up to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men may say of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

CHAPTER X.

1 Tola judged Israel in Shamir; and after him Ja'ir, whose thirty sons had thirty cities.

2 The Philistines and Ammonites oppress Israel.

3 In those days God sent them to their false gods: Upon which their reproach they pitied them.

AND after Abimelech there arose to defend Israel, Tola, the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died; and was buried in Shamir.

3 And after him arose Ja'ir, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on threescore and ass-carts, and they had thirty cities, which are called Havvoth-Jair unto this day, which are in the land of Gil'e'd.

5 And Ja'ir died, and was buried in Camon.

6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

took to secure their fame do but serve to perpetuate their disgrace. But let us remember that there is no refuge for us but in all our spiritual enemies, and from the hand of an angry God, but in Christ the Saviour of sinners, and the stronghold of faithful people.

CHAPTER X. (Ver. 1. Shamir in Mount Ephraim. There was another Shamir in the hill country of Judah, Jos. 15. 22, therefore this city is specially described as belonging to Ephraim. Of Tola, nothing particular is related but his defence or deliverance of Israel, and the character of distinguished valour generally bestowed upon the whole family of Issachar, 1 Ch. 7. 1, 2.)

Ver. 2. [Forsok the Lord and served not him. A religion addressed to the senses has wonderful attractions either for a very refined or a very sensual people, two states that may be either separate or combined. When refinement and sensuality are combined, religion chiefly consists in a taste for painting, statuary, music, poetry, with great moral laxity, compensated by pilgrimages, penances, or fines. Where sensuality reigns alone, the evils are the same, but the horror of perjury is wanting by which idolatry is recommended and its grosser deformities covered from the eyes. C.]

Ver. 3. [And the Lord. Under whose government this occurred we are not expressly told. From the following chapter it would seem, though many difficulties were between the death of Jair and the elevation of Jephthah, the time, however, is of no importance. The convictions of sin, and moral depravity, are the points of real importance. C.]

Ver. 4. [The Lord said unto the children of Israel. By whom the Lord spoke, whether by a prophet or the high-priest, or by his angel, we are not informed. Reference to ch. 13. 31 it would appear most probable that in this case it was the Lord himself that spoke. C.]

REFLECTIONS. — God can easily heap wealth on families, or render them happy with a moderate share; and it is a great mercy to a country when God raises up one impartial administrator of justice after another. Those whose hearts were never changed soon relapse into the very sins for which they had often severely smitten, and even become more and more wicked: and when single rods of wrath are quickly compensated with God will, in justice or in love, add his double strokes on every hand! But if at last they bring us to a kindly sense of sin and cordial crying to God, we must esteem them among his precious treasures, and, though sharp the trial, and God refuse to hear our distresses, yet let not the soul that is even frownd on, be shut out of doors of despair. If he makes us pained guilty at his
Jephthah's covenant with the Gileadites.

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 2 His embassy to the king of Ammon, which provoked Hostilities. 22 His conquest of the Ammonites. 26 He performed his vow on his daughter.

NOW Jephthah the Gileadite was a mighty man of valor, and he was the son of an harlot; and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they 3 thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob; and there were gathered 4ain men** to Jephthah, and went out with him.

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that, when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The Lord bringeth up a people upon the children of Ammon, and we will be thy servants.

8 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

9 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

10 Ver. 1. Son of an harlot. Some high authorities propose to translate the word "hostess," a tavern-keeper; such persons however in the eastern countries around Canaan are, in modern times, totality unknown: nor do any indications in the Scriptures that would lead to the belief of their existence in ancient times. Taking the word as it stands in our version—and according to it must be so taken—it indicates an important station in the eastern society, and any respectable parent may have a worthy child. See Ex. 18. 2. &c. C.}

Ver. 2. The elders of Gilead went to fetch Jephthah. It is of little title for the encouragement of the young, to see that in all cases a distinguished man shall be distinguished employment. Talents, industry, and acquiescence in God's providence, may be the chief, but some event will still occur to call them into exercise, and assign them due reward.—No; Let not this fact encourage either pride or vain expectations; humility of expectation is one of the most essential handmaids of success. C.

Ver. 35. [I have opened my mouth unto the Lord, however imperfect the character of Jephthah may be, piety to the Lord was his predominant feeling, and his acquaintance with Scripture familiar, as obvious from ver. 9, 11, 15-17, as well as from this verse. Therefore, nothing can, a priori, appear more unlikely, than that a man, familiar with Scripture, and piously disposed, should vow a sacrifice so mystically denounced in Scripture, i.e. 20. nor can it be regarded as shown, that a believer who did not distinguish the altar by the price of a dog, Ex. 21. 18, would
JUDGES XII.

Balak the son of Zipper king of Moab? did he ever strive against Israel, or did he ever fight against them? 26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? 27 Wherefore I have not sinned against thee, but thou dost me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon. 28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him. 29 ¶ Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. 30 And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, 31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering. 32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. 33 And he smote them from Aroer, even till thou come to Minnth, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. 34 ¶ And Jephthah came to Mizpeh unto

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profane it still more by a sacrifice, not only illegal, but meriting damnation. C. — Ver. 40. [Went early to lament the daughter of Jephthah. The word translated 'to lament,' signifies also 'to praise, celebrate, or talk with.' An attention very natural in her young companions, and consolatory to the unhappy recluse, delivered from the hope of every Israelite, that of being a mother in Israel, and probably the mother of Messiah. In conclusion, Jephthah is celebrated by Paul as an example of faith, He. 11. 32, which we judge impossible had he been guilty of an act, whatever might be the motive, still worse than that of Cain, and which would have identified his religion with the worst feature of the Canaan. C. — The record of Jephthah's vow in ver. 31 may be thus translated, 'That which (or; he who) cometh to meet me out of the doors of my house, when I return in peace from the children of Ammon, shall belong to the Lord, or (and) I will offer it for a burnt-offering (or, a whole-offering).' The Hebrew word translated 'and' may mean 'or;' and the context alone can decide. If rendered 'or' the difficulty is at once removed. But even admitting that it means 'and,' the passage may be satisfactorily explained. The word rendered 'burnt-offering' does not necessarily involve the idea of burning, but simply of giving up upon the altar, or of complete surrender and dedication to the Lord. When a virgin is said to be so given up it is said apart as a propriety of offering, belonging henceforth entirely to the Lord. The terms in which the sacred writer records the fulfillment of the vow, leads to the conclusion that Jephthah's daughter was not sacrificed. Her entire life must have been devoted to her virginity, is surely out of all keeping with the supposition that she was to be put to death. To mourn her virginity does not mean to mourn because she was to die on the altar, but because she was to live a virgin. Then observe the statement made by the historian after he relates that Jephthah 'did with her according to the vow which he had vowed.' And she knew no man, is this in harmony with the supposition of a sacrificial death? F.]

REFLECTIONS.—The indulgers of lawless lust ordain both misery and shame upon the unhappy group. But it is unreasonable for us to reproach a man with the unhappiness of his birth, when his practice deserves a more honourable compensation. The sin of those whom he incites to exalt, and marks men's sins, not only in their distress, but also in the means of their deliverance. Whereas Israel must be delivered and governed by the bastard son of a harlot, lately an exile: but no man ought to be tempted on or despised; we may need his help, though we have incurred any injury; it is proper to entreat their pardon as quickly as possible. No injuries should render us implacable. Agreement must be secured with those whom he designing, and, if important, ought to be ratified with solemn prayer. Before entrance on war the most solemn consecration and acknowledgments are due to God, and repeated endeavours peaceably to compose every difference; that so, if war cannot be avoided, we may pacify it with a good conscience, and depend on God for success in it. Here it is remarkable that such as do not regard it as a delight in war should be ruined by it. Unjust men are ready to insist upon the most antiquated claims; and however many practice injustice, few choose to be reckoned unjust. But when the Lord hath given us anything by special grant, we may insist upon the possession of it. To receive it from him, use it to his glory, keep it for his sake, and return it to him when he calls for it, is part of the duty which we owe to him. What care ought to be taken in concluding a solemn vow, that it may never prove a snare to our soul? And having engaged to anything lawful we must in no wise go back. But it is unlawful when parents, by their rashness, involve their obedient children in sin, in misery, or in death; and kind and comforting to make the joys and griefs of our neighbours our own. In this world how is our wine mixed with water; our triumphs with distress; our joys with grief? Let these things make me long for the better country above.

CHAPTER XII. [Ver. 4. The meaning of this verse appears to be; 'Refugies of Ephraim are ye Gileadites in the midst of Ephraim and Manasseh.' This contemptuous remark was not intended to apply to the whole tribes of Reuben, Gad, but only to those warriors whom Jephthah had gathered round him out of Gilead, and by whom he acknowledged himself to be indebted.]
said unto Jephthah, Wherefore passeth thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. 2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. 3 And when I saw that ye delivered me not, 4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped were escaped, let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? 8 And he said, Nay; 6 Then said they unto him, Say now Shibboleth; and he said, Sibboleth: and he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: 7 And they judged Israel six years. 8 And after him Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons: and he judged Israel seven years. 10 Then died Ibzan, and was buried at Beth-lehem. 11 And after him Elon, a Zebulonite, judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

REFLECTIONS.—Quarrels between brethren are often the most bitter and violent; for the most causeless wrath is the most outrageous and cruel. The most spotless characters are the fairest marks for envy; and the mostsignal services often expose men to the most calumny. All men have enough to save them from misery, but disregard of a calm self-vindications frequently forces the injured to harder measures. How insipid is an indolent abusive tongue! It sets fire the whole course of nature, and is set fire of hell, and often issues in the ruin of the proprietor. They were once saved themselves by being clamorous against the innocent: but the greatest boasters are usually the greatest cowards, and the most glowing the God of the old; and especially he argues that, if God spared not his own Son, but delivered him up to death for our sins, all the more will he also with him freely give all things? So argued

CHAPTER XIII. 1 Israel is in the hand of the Philistines. 2 An angel appeared to Manoah's wife. 3 The angel appeared to Manoah. 4 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born. 5 And the children of Israel did evil; 6 And there was a certain man of Zorah, 7 And the angel of the Lord appeared unto him, and said unto him, Behold now, thou art barren, and bearest not: but shalt conceive, and bear a son. 8 Now therefore beware, I pray thee, and drink wine nor strong drink; and eat not any unclean thing:

9 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.

10 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not: whence he was, neither told he me his name. 11 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite unto God from the womb to the day of his death.

12 Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.
An angel appeared to Manoah.

JUDGES XIV.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man which appeared unto me yesterday, 11 And Manoah arose, and went after his wife, and said unto him, Art thou the man which spake unto the woman? And he said, I am.

12 And Manoah said, Now let the words come to pass: how shall we order the child? and how shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman, do thou observe it.

14 She may not eat of that which cometh of the vine, neither let her drink wine or strong drink; and shewing her flesh, all unclean thing: all that I commanded her let her observe.

15 And Manoah said unto the angel of the Lord, I pray thee, let us detain thee till we shall have made ready a kid for thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the Lord: for Manoah knew not that he was the angel of the Lord.

17 And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may doe thee honour?

18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is Secret?

19 So Manoah took a kid with a meat-offering, and offered it up upon a rock unto the Lord: and the angel did wondrously, and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar: and Manoah and his wife looked on it, and fell on their faces to the ground.

21 (But the angel of the Lord appeared no more to Manoah, and to his wife, for he died.) And Manoah knew that he was an angel of the Lord.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things; nor would, as at this time, have told us such things as these.

24 And the woman bare a son, and called his name Samson, and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.

CHAPTER XIV.

3 Samson wasted a wife of the Philistines. 1 In his journey to Timnath he killed a lion. 2 In the bicycle went on, the women of the corse. 3 Samson's marriage-feast. 5 His wife by his 6 He spilth Thirty Philistines. 20 His wife is married to another.

AND Samson went down to Timnath. and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore get her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all the people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines; for at that time the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared against him.

6 And the Spirit of the Lord came mightily upon him, and he went down, and killed thirty men of the Philistines, and took their spoil, and brought it down, and gave it into his father's house.
Tower of the Forty Martyrs—Situated in the country allotted to the tribe of Dan to which Samson belonged. [Judg. xiii. 25.]—"And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol." We give a picture here of the tower of the forty martyrs in Ramleh because it illustrates a scene in the country originally belonging to the tribe of Dan. And Samson to whom reference is made in this verse as being moved by the Spirit of the Lord was one of the children of this tribe. This tower is known as the White Mosque, White Tower or Tower of the Forty Martyrs, and the Moslems call it the Tomb of the Forty Champions. It is situated about a quarter of a mile from the town of Ramleh. The tower is Saracen, square, and beautifully built. It is about 120 feet high. It is thought to have been finished in the year 731. There is a Moslem tradition that forty companions of the Prophet are buried in the vaults of this mosque.
rent a kid, and he had nothing in his hand: but² he told not his father or his mother what he had done.⁵

7 And he went down and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the carcass of the lion; and, behold, there was a swarm of bees and honey in the carcass of the lion.⁷

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought forth thirty companions to be with him.

12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast,⁸ and find it out, then will I give you thirty sheets, and thirty change of garments:

13 But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of Egypt came forth my father, and out of the strong came forth sweetness. And they could not in three days understand the riddle.

15 And it came to pass on the seventh day, that they said unto Samson’s wife, Entice thy husband, that he may declare unto us the riddle; lest²² we burn thee and thy father’s house with fire;²² have ye called us to take that we have⁶ to it not so?

16 And Samson’s wife²² wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she went before him the seven days,²² while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey? And what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoils, and gave change of garments unto them which exceeded the riddle: and his anger was kindled, and he went up to his father’s house.

20 But Samson’s wife was given unto his companion, whom he had used as his friend.

CHAPTER XV.

1 Samson is denied his wife. 3 He burneth the Philistine corn with foxes and反馈。6 His wife and her father are turned by the Philistines. 7 Samson smiteth them hip and thigh. 9 He is bound by the men of Ashkelon, and delivered to the Philistines. 11 He killeth a thousand of them with a jawbone. 14 God openeth a fountain in Lethe to relieve his thirst.

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and she said to go in to his wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

3 And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took fire-brands, and turned tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and gave her to his companion. And the Philistines came up and burned her and her father with fire.

DANGERS. — It is dangerous to be guided by the eye in the choice of our marriage companions: but it is needful and proper to submit ourselves to the authority of parents, who are over us in the Lout, as their property, and parts of themselves. And nothing ought we to object to so urgently as to children’s marrying with such as seem irreligious. God often indeed carries on his great purposes by means which cannot be justified in us, for when people are wandering out of God’s way, they have reason to expect dangers, and even devils, to meet with and oppose them. It is obvious when great exploits are attended with great humility; and highly becoming when persons keep up an affecting remembrance of what God has done for their parents, in the share of what they acquire by their labour. And it is prudent to amuse ourselves and others at cheerful entertainments, with something instructive and useful. God often brings the sweetest mercies out of the severest trials; but the treacherous pretences of affection speedily fall in with us, unless they are trusted out of our own breast, and continued long such. Rash marriages often issue in sudden separations; and if women, without the consent of their husbands, their persons will soon follow. Nor are any more apt to defile the bed than false pretenders to friendship.

CHAPTER XV. Ver. 4. Samson went and caught three hundred foxes. The fox is of the fox hare mete, is admitted upon all hands to be the jackal, which Velemy, the enemy of all Scripture, admits from his own observation, that they are concealed by hundreds in the gardens, and among roots and tombs. 1 There could therefore be little difficulty, by aid of a few friends and nets, in taking the three hundred which Samson employed. C.

Ver. 7. When he had set the brands on fire. We are neither informed what material Samson employed to fasten the foxes, nor its length, nor what species of
Boat and Oarsmen, Jaffa—In the Territory of the Philistines. (Judges, xv.3.)—"And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure." This picture of a boat and oarsmen in Jaffa is given here because illustrating a scene in one of the oldest cities of the world, and a city belonging for awhile to the Philistines. This picture gives us an idea of how such travelers are carried to the shore in Jaffa as have previously arranged for a tour of the Holy Land through some dragoman or guide. Such travelers are met out at sea, and with their baggage are taken in charge as soon as the anchor is cast. The pilgrim has no trouble whatever. Everything has been arranged for his coming. The party who made the trip to secure the pictures that illustrate this work made all the arrangements for a tour of the Holy Land in London.
And Samson said unto them, Though ye have done this yet will I be avenged of you, and after that I will cease. And he smote them with a great slaughter: and he went down and dwelt in the top of the rock Etam. Then the Philistines went up, and pitched in Judah, and spread themselves in Zela. And the men of Judah said, Why are we come up against you? And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this thing thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We will bring forth for thee what thou shalt say. And he said, Cast out four young bolts of the loom, out of the window, and fasten every one of them with a pin. Then there came women out of the, city, and they drew out Samson out of the house; and he pulled down the house upon the Philistines, and died.
JERUSALEM ROAD—PASSING THROUGH THE TERRITORY OF DAN.

[Judges, xvi.]—We give this picture here as an illustration of the sixteenth chapter of Judges, because it illustrates the Jerusalem road from Jaffa to the Holy City, which has in all ages been the great highway through the territory that once belonged to the tribe of Dan, whose most famous historical character, perhaps, was Samson. You observe two of the parties on the camels looking back with a great deal of interest. They appeared to be very curious in regard to our proceedings. They little dreamed that their pictures were being taken, and that they would be used in all parts of the English-speaking world to illustrate the Bible, the product of their own land. It is difficult to comprehend how deeply ignorant the natives of Palestine are. They cannot read, and they have no conception whatever of the modern world. They are as blank in mind as their ancestors in the days of Abraham.
me with seven green withs that were never dried, then shall I be weak, and be as another man."

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 (Now there were men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire: so his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If thou bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me, wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him so, that his soul was vexed to death.

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath showed me all his heart. Then the lords of the Philistines came unto her, and brought money in their hand.

19 And she made him sleep upon her knees, and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and fastened him with letters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again after he was shaven.

23 Then the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, whom we have fewed of all.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport. and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there: and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle was with or near him. But God was with him so long as he maintained his condition as a Nazarite. As soon as he broke away from this by sacrificing the hair which he wore in honour of the Lord, God departed from him, and with God went his strength (Ked).]

Reflections.—Dangerous is it to ramble into the company of the sensual lusts, and to be entangled in theimaginary European figure of the mermaid. C.)
Death of Samson.

30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein; so that the dead which he slew at his death were more than all his life.

31 Then his brethren, and all the house of his father, came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father; and he judged Israel twenty years.

CHAPTER XVII.

1 Of the money that Micaiah first stole, then restored, his mother made images, 5 and he ornaments for them. *He b ade Levites to be his priest.*

AND there was a man of mount Ephraim, whose name was Micah, 2 And he said unto his mother, The hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son.

3 And when he had restored the hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made therein a graven image and a molten image; and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In these days there was no king in Israel, but every man did that which was right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, who was a Levite, and sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find a place: and he came to mount Ephraim, to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite, and I am a gentleman, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals.

10 So the Levite went in, and the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.

CHAPTER XVIII.

[Ver. 7. The earliest name of Laish was Jeshim. It was situated in a rich valley between Hermon and Lebanon, at one of the great fountains of the Jordan. Its occupation by the Phœnician inhabitants of Sidon is easily accounted for. Sidon was a commercial city. Built on the coast, with only a narrow strip of plain beside it, and the rocky side of Lebanon over it, a supply of food had to be brought from a distance. The plain around Laish was one of the most fertile in Syria; the enterprising Phœnicians took possession of it, built a town, and placed it in a colony of labourers, expecting to draw from it an unfailing supply of grain and fruit. The old colonists lived quiet luxurious lives, revelling in the richness of the glorious plain, and far removed alike from the control and protection of their parent city Sidon. They thus became an easy prey to the warlike Danites. The country round it was described by the spies just as it was described by any observant visitor at the present day.]
family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day; behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in those houses an ephod, and teraphim, and a graven image, and a molten image? Therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, slay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was good; and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the baggage, before them.

22 And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day; behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah, and saluted him.
KURVET-EL-ANAB—WHERE THE ARK REMAINED TWENTY YEARS.

[Judges, xviii:12.]—"And they went up and pitched in Kirjath-jearim in Judea."

Kuryet-el-Anab is supposed by some to be the ancient Kirjath-jearim. This place is now called Abu Gosh, after a famous old robber who lived here and whose descendants still reside in the village. A tomb has been built to his memory here by his relatives, and this is one of the most thriving looking villages between Jaffa and Jerusalem. Kirjath-jearim is first mentioned as one of the four cities of the Gibeonites. The ark remained here for twenty years and was removed from this place by David to the house of Obed-edom the Gittite. Eusebius and Jerome speak of this city and describe it as a village at the ninth mile between Jerusalem and Lydda, and these requirements are exactly fulfilled in Kuryet-el-Anab.
JUDGES XIX.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, Comfort thine heart with a morsel of bread; and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening. I pray thee tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home.

10 But the man would not tarry that night, but he rose up and departed, and came over against Jehovah, (which is Jerusalem,) and there were with him two asses saddled: his concubine also was with him.

11 And when they were by Jehovah, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, an idolatrous priest, and now an adulterous concubine, with the son of his distinguished king and of his only son! Worthless clegmen and evil women are the greatest plagues to society: and parents' indulgence of their children, and infidelity to marriage-covenants, often issue in widespread ruin. Frequently the intended kindness of friends is a real injury; and what was designed for our welfare becomes a trap to ensnare us. Where might reasonably expect distinguished kindness, we often meet with the most abominable neglect and most miserable abuse. Apostates from God are often void of humanity and natural affection. While truly charitable sojourners on earth are patterns of hospitality and brotherly-kindness; look out for, and are happy in finding, opportunities of doing good, particularly to ministers of Christ. We are apt to hope that our remedies are at an end when the worst storm is gathering. How terrible lengths in wicked-
JUDGES XX.

The wickedness of the Gibeonites.

23 And the man, the master of the house, went out unto them, and said unto them, "Nay, my brethren, nay, I pray you, do not so wickedly;" seeing that this man is come into mine house, do not this folly.

24 Behold, there is my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him; so the man took his concubine, and brought forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawn of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and behold, the woman, his concubine, was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us go; but none answered. Then the man took her upon an ass, and the man rose up, and got him unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, and laid her pieces unto the threshold.

CHAPTER XX.

1 The Levite is in a general assembly declared his wrong. 2 The people then take the head against the Israelites. 3 They destroy by a stranger— all the Ammonites, except six hundred.

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with

ness will not apostate professors go! and what bare-faced impudence continues in Lewiness begets? When sinners are once given up to their own hearts but they easily sink into the most unnatural crimes; and when they are become desperate in wickedness, they will neither bear restraint nor bear admonition. When we commit one sin to avoid a greater, we ordinarily plunge ourselves into further snares; and God fearfully marks sin in its punishment. The flesh last which had been this woman's sin, is now made her punishment. And in justice never will be extenuate men's wickedness. With the most deliberate concern, unanimity, and faithfulness, ought the important affairs of churches and nations to be transacted. And such as would obtain God's blessing on a land must seek to purge it by the execution of justice on notorious criminals.

CHAPTER XX. [Ver. 21. Destroyed down to the round of the Israelites that day twenty and two thousand men. As objections to Scripture history have frequently arisen from the numbers of the Israelites coming out of Egypt, or falling in battle; an answer has been attempted by showing that some eastern nations placed the seats first, and these advanced in their numbers. This mode of enumeration would make the number killed at Gibeath in 2020 instead of 22,000, but the 18,000 in ver. 25 silences at once these vain attempts to outwits the divine origin of the history. —Note, It is worthy of remark, as another and a just reply to infidel objects, that it is not said, either in this verse or any other, that the enemy Israelites were slain, but "destroyed down to the ground, put, as in modern phrase, hors de combat. C.

Ver. 28. Then, "Shall I go again to battle?" and God bade them go, that is, "go"
the land of Gideon, unto the Lord in Mizpeh."

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge:

5 And the men of Gibeah rose against me, and beset the house round about upon me, and took me, and my concubine, and thrust me through, and slew me; and he hanged my concubine upon an oak tree.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Gibeah: give here your advice and counsel.

7 Behold, ye are all children of Israel; give me here your counsel and your advice.

8 And all the people arose as one man, saying, We will not any of us go up to his tent; neither will we any of us turn into his house:

9 But now, this thing which we do shall be known among all the nations round about, and they shall come together against us, and we shall be utterly cut off.

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand of ten thousand, to fetch victual for the people, that they may do what they will, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 And all the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel.

14 But the children of Benjamin would not hearken to the voice of their brethren the children of Israel;

15 And the children of Benjamin were numbered at that time, out of the cities, twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men."

JUDGES XX. The Israelites are twice defeated.

16 Among all this people there were seven hundred chosen men that drew sword; every one could sling stones at a hair’s breadth, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 And the children of Israel arose, and went unto the "house of God," and asked counsel of God, and said, "What shall we do first?" to the children of Benjamin, and to the children of Gibeah. And the Lord said, "Go up against Gibeah:"

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin, and put their array in battle order against Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And all the people of Israel, encouraged themselves, and set their battle in array in the place where they did make their stand at first.

23 And the children of Israel went up and "slew" the men of Benjamin that day, being twenty thousand six hundred souls; all these drew the sword.

24 And the children of Benjamin came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel eighteen thousand men; all these drew the sword.

26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and "slept", and sat there before the Lord, and fasted that day until even, and offered burnt-offerings and peace-offerings before the Lord.

27 And the children of Israel inquired of the Lord, (for the statement of God was there in those days,)

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days, saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?" And the Lord said, "Go up: for tomorrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.
The Benjamites are smitten.

26 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

27 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and to kill, as at other times, in the highways, of which one went up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

28 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

29 And all the men of Israel rose up out of their place, and put themselves in array at Beth-tamar; and the liers in wait of Israel went forth out of their places, even out of the headows of Gibeah.

30 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

31 And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men; all these drew the sword.

32 So the children of Benjamin saw that they were smitten: and the men of Israel rose up, every one out of his place, and set the liers in wait against them, and smote Gibeah as a bird doth the habitation of the vine-grape: and so they killed of them that day seven thousand in Gibeah.

33 And the liers in wait hasted, and rushed upon Gibeah, and the liers in wait drew themselves along, and smote all the city with the edge of the sword.

34 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up out of the city.

35 And when the men of Israel in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as in the first battle.

36 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, (the flame of the city ascended up to heaven).

37 And when the men of Israel turned again, the men of Benjamin were amazed: and they said, The smoke of the city ascendeth up to heaven.

38 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them, and they which came out of the cities destroyed in the midst of them.

39 Thus they encloosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrise.

40 And there fell of Benjamin eighteen thousand men; all these were men of valour.

41 And they turned, and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

42 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword: all these were men of valour.

43 But six hundred men turned, and fled toward the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

44 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand; also they set on fire all the cities that they came to.

CHAPTER XXI.

1 The people, and the spoil of Benjamin, and the cities: 8 By the destruction of Benjamin, they provide them four hundred widows, 10 Wherein they are to see the women which danced at Shiloh.

Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore.

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the Lord? For they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have sworn them that we will not give their daughters unto their tribes to wives?

8 And they said, What is there of the tribes of Israel that came not up to Mizpeh to

from the prosperity or adversity which attends it.

There is need to wait patiently for the issue of things, and such as punish others should be innocent, or at least benignant themselves. Short is the triumphing of the wicked, and fatal to them at last. It is vain to fight where God is our enemy, or to flee when he pursues. What desolations she makes in the earth! but dreadful indeed will be the case of sinners at the last day, when there shall be no rock to hide them, nor mountain to cover them. And who knows what extreme and everlasting woe may proceed from one moment of indulged lust! 35
The Israelites provide the Lord; and, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent some to speak to the children of Benjamin, that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women of Jabesh-gilead be escaped out of Benjamin?

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of ours daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to *dance in dances*, then ye shall come out of the vineyards, and catch every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, *Be ye of good courage, and make wives for your sons*. If ye have no wives among the daughters of Benjamin, then shall ye take wives out of beyond Jordan.

23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In those days there was no king in Israel: every man did that which was right in his own eyes.

CHAPTER XXI. [Ver. 4. Offered burnt-offerings and peace-offerings. The transition from a peace-offering to another act of extermination seems an almost incredible contradiction. But the history of human nature furnishes many instances of not merely making profound religions services the prelude to cruelty, but of actually commingling them together. The history of the crusades against the Waldenses affords an example of the one, and the *noto-deoff* of the Spanish inquisition afford an example of the other—the massacre of St. Bartholomew in some degree exceeds both; for the massacre of the sleeping and unoffending Huguenots was celebrated at Rome by a solemn *Te Deum*.]

C. REFLECTIONS.—Rash oaths are ordinarily ennobling. True zeal may be carried too far, and there is often an overdoing in well-doing. War may be ill altogether, but may be well begun. Even necessary justice ought to be executed with moderation and deep compassion; for strong passions prepare work for an after repentance. And one rash step, or even rash word, sometimes draws after it the most terrible consequences. In perplexities and distress it is proper to have recourse to God and the atoning blood of his Son. He can extricate us in a decent and honourable manner. But amidst violent fits of repentance, men are often ready to confess their own authority than to consult God, and to extort brethren rather than Canaanites. Dancing, even without mixture of sexes, often renders persons an easy prey. And who knows how often the ambuscades of evil spirits transport souls from the dancing-floor into everlasting destruction? It is great mercy for a land to have proper rulers in church or state.
T H E  B O O K  O F  R U T H

Is another appendix to the history of the Judges; calculated to represent the marvellous providence of God, the propriety of constant dependence thereon; and to show the happy issue of patience, humility, and industry. It was probably penned by Samuel, and relates to events which happened about the time of Bich or Beh, ch. 1; their industry and humility, ii.; their alliance with Booz, iii.; and happy settlement by means thereof, iv.

[The ancient Jews, and some of the early Christian fathers, accounted Ruth a part of the book of Judges, regarding that whole book as a series of independent narratives, arranged without regard to chronological order. The author of Ruth is unknown, but it has been ascribed with much probability to Samuel. It appears to have been written a considerable time after the events recorded in it occurred; for in ch. 4. 7 we find reference made to one of its incidents as being an old custom. It could not have been written sooner than the time of King David; for his name is mentioned; and one of the objects of the book evidently was to illustrate David's genealogy. Another probable object in writing this book and placing it in the Canon, was 'to pre-instruct, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true church as fellow-heirs of the salvation of the gospel.' P.]

CHAPTER I.

1 Elimelech, driven by famine into Moab, died there. 4 Mahlon and Chilion, his sons, having married wives of Moab, died also; 6 Naomi, their widow, returned homeward, 8 demolished her two daughters-in-law from going with her, 14 Orpah leaved her, but Ruth with great constancy accompanied her. 19 They two came to Bethel, where they gladly received.

NOW it came to pass, 'in the days when the judges ruled,' that there was a famine in the land: and a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. 2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion; Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there. 3 And Elimelech, Naomi's husband, died; and she was left, and her two sons. 4 And they took of them wives of the women of Moab, the name of the one was Orpah, the name of the other Ruth: and they dwelled there about ten years. 5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. 6 Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard of the troubled condition of Moab how that the Lord had visited his people in giving them bread. 7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah. 8 And Naomi said unto her daughters-in-law, in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. 9 The Lord grant you that ye may find rest, each of you, in the house of your husband. Then they kissed them: and they lifted up their voice, and wept. 10 And they said unto her, Surely we will return with thee unto thy people. 11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? 12 Turn again, my daughters; go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; 13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? Nay, my daughters; for it grieveth me much for your sakes, that the hand of the Lord is gone out against me. 14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. 15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law. 16 And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. C.]
LOWER POOL OF SOLOMON—SITUATED NEAR THE FIELDS WHERE RUTH GLEANED WHEAT LEFT BY THE REAPERS OF BOAZ. [RUTH, II:2].—“And Ruth the Moabitess, said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.” The pools of Solomon are about three miles from the town of Bethlehem and not a great distance from the fields where Ruth gleaned in the field after the reapers of Boaz. The above is called the lower pool of Solomon because it is the last of the three, the two others standing above it. Water from this pool passes to Bethlehem, and perhaps directly through the very field where Boaz met and talked so kindly to Ruth, the damsel that came back with Naomi out of the country of Moab. This reservoir of water would float one of the largest ocean steamers.
RUTH II.

5 Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?"
6 And the servant that was set over the reapers answered and said, It is 'the Moabitish damsel that came back with Naomi out of the country of Moab.
7 And she said, I pray you, let me glean and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, that she tarried a little in the house.
8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.
9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.
10 Then 'she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?
11 And Boaz answered and said unto her, It hath fully been shown me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.
12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.
13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken to thy maid.

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Ver. 17. [The Lord do so to me, and more also. That is, let the Lord smite me with death—and more also, that is, with the judgement to follow—if I prove false to this engagement. C.]

Ver. 21. [The Almighty hath afflicted me. This reference of her affliction to the hand of God contains no murmuring or repining, but the spirit of humble resignation to his sovereign will. She even admits she deserved her affliction, and that it was a visit from God against her. Note. Nothing so effectually lightens affliction as pious resignation to the will of God. But woe unto him that striveth with his Maker! Is. 45: 6, 7.] REFLECTIONS. Numerous and diversified are the arrows in God's quiver for the punishment of men's sins; and often, while his enemies riot in plenty, his people are pinched with scarcity and want. A diligent care to provide for our family is highly commendable; but it is seldom safe to flee from God's land, though he frowns on it; or to suffer scarcity of bread to draw us from the ordinances of God. It is not in fleeing from God's worship; but in humbling ourselves under it, that safety lies. It is not in outrunning crosses, but in taking them up and following Christ, that true comfort we had. Young people often mistake in their marriage, through want or neglect of their parents' advice. But marriages and deaths are near neighbours, and one death in a family is but the forerunner and warning of another. Both comforts and crosses are often nearer us than we suspect; and if we are shut up into the society of the wicked, we should escape for our lives as soon as our hindrances are removed. It is a mercy when God imputes our condition of distance from him, that he may be wounded from it and hastened to our heavenly home; but yet it is pleasant to see our relations knit together in love, and loath to see the division. The true resolution should we set out in the Lord's way, as we know not what repeated and strong temptations we may have to turn back; but the most strong and fixed resolution should not divide us, with the certainty that it is but madness to set our heart on that comeliness and wealth which so quickly fade. Let us therefore keep waiting on God, and the way of patience is the sure way of seeing our souls; eyeing the Lord's hand in all that we meet with; humbling ourselves under humbling providences; murmuring under his hand; and ever remarking how the minutest circumstances of our lives are directed by the overruling providence of God.

CHAPTER II. [Ver. 4. In travelling through Palestine at the present day the salvations here recorded are heard on every highway and in every harvested field. The Lord be with you! is the invariable salutation of stranger or native, rich or poor, on approaching a band of reapers, or meeting a company of wayfarers; and the invariant reply is, 'The Lord bless thee.' Gleaning is now as commonly practised as it was in the days of Ruth. F.]

Ver. 9. [In every harvest-field there is a skin or jar of wine for the use of the reapers. Sometimes it has been drawn up beside deep wells or cisterns. It was a greater favour to poor Ruth than we can well conceive in this country to permit her to drink of the water in the field. F.]
14 And Boaz said unto her, 'At meal-time come thou lither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her a parched corn, and she did eat, and was sufficed, and left not.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. 3 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley.

18 And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother-in-law said to her, Where hast thou gleaned to-day? and where wast thou that I have not found thee? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, Blessed be he of the Lord, which hath not left his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. 21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens: that they may hear thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest; and dwelt with her mother-in-law.

CHAPTER III.

1 By Naomi's instruction, 6 Ruth lies at Boaz's feet. 8 Boaz acknowledges the rights of a kinsman. 14 He sends her home in the morning with six measures of barley.

THEN Naomi her mother-in-law said unto her, 'My daughter, shall I not seek rest for thee, that it may be well with thee?'
RUTH IV.

Boaz buyeth the inheritance.

it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem; for myself; lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Therefore the kinsman said unto Boaz, Buy it for thee; so he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s, of the hand of Naomi.

Moreover, “Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place;” ye are witnesses this day.

And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into this house like Rachel and like Leah, which two did build the house of Israel; and do thou worthy in Ephrathah, and be famous in Bethlehem.

And let thy house be like the house of Pharez, (whom Tamar bare unto Judah,) of the seed which the Lord shall give thee of this young woman.

And Boaz took Ruth, and she was his wife; and when he went in unto her, the Lord gave her conception, and she bare a son.

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day this man, that hath not given thee to be made a name, that his name may be famous in Israel.

And he shall be unto thee a restorer of direction across their master’s feet. This translation is not to be construed by European customs or sentiments, but by the customs of the time and place, by the religious and conservative character of Boaz, and the innocence and purity of Naomi and Ruth. C.

Ver. 7. His heart was merry. There is a striking contrast between the piety, benevolence, a pure conscience, and cheerfulness, even a well-regulated mirth. We have heard the laughter of fools, and men think it joyous; but this we have also felt, that the more godly men become, the more cheerful and happy they become. —Vale, it is a Debt that religious men owe to the world, to conduct them, by the mildness, meekness, and cheerfulness of their demeanour, that religion is neither austere nor melancholy, while yet it is in God and in Christ.

C. — This scene is in every respect a most affecting characteristic of the East. It never fails in Palestine, and the nights are warm and balmy. The whole agricultural population are then accustomed to hibernation, the shrubs which are usually at some distance from the villages. They all live in open air—masters and labourers alike. This is considered no hardship. A large portion of the population of Palestine sleep in the open air during the summer in preference. I have often done so myself. P.

Ver. 15. The veil worn by the peasant women of Syria and Palestine is a piece of long calico, from two to three yards in length by half as much in width. It is thrown over the head, and can be so worn as to envelop the whole person, or to hang down the back in graceful folds. The end of the veil is not frequently used to serve the purpose of a bag for carrying grain or fruit. It is also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

Ver. 24. The kinsman said, I cannot redeem, for myself; lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Ver. 25. Now this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Ver. 26. Therefore the kinsman said unto Boaz, Buy it for thee; so he drew off his shoe.

Ver. 27. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s, of the hand of Naomi.

Ver. 28. Moreover, “Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place:” ye are witnesses this day.

Ver. 29. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into this house like Rachel and like Leah, which two did build the house of Israel; and do thou worthy in Ephrathah, and be famous in Bethlehem.

Ver. 30. And let thy house be like the house of Pharez, (whom Tamar bare unto Judah,) of the seed which the Lord shall give thee of this young woman.

Ver. 31. So Boaz took Ruth, and she was his wife; and when he went in unto her, the Lord gave her conception, and she bare a son.

Ver. 32. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day this man, that hath not given thee to be made a name, that his name may be famous in Israel.

Ver. 33. And he shall be unto thee a restorer of...
ENTRANCE TO GROTTO IN CHURCH OF NATIVITY—
IN THE NEIGHBORHOOD WHERE BOAZ AND RUTH
MET. [Ruth, iv:17.]—"And the women her neighbors gave it
a name, saying, There is a son born to Naomi; and they called his
name Obed; he is the father of Jesse, the father of David." We
give a picture of the entrance to the grotto in the Church of the
Nativity to illustrate this particular Scripture, for our Savior was a
direct descendant of David, and thus through him related to Ruth,
the Moabish damsel. The coor we see above is the opening into
the manger where our Savior was born. Steps lead down a dimly-
lighted stairway, and crowds of pilgrims from all parts of the world
come here to look in upon this sacred place. Treasures are also
brought from all parts of the world and deposited here. Lamps of sil-
ver and gold are suspended, and there is constantly a light in this place.
Boaz and Ruth.

18 Now these are the generations of Pharez: Pharez begat Hezron,
19 And Hezron begat Ram, and Ram begat Amminadab,
20 And Amminadab begat Nahshon, and Nahshon begat Salmon,
21 And Salmon begat Boaz, and Boaz begat Obed,
22 And Obed begat Jesse, and Jesse begat David.

THE FIRST BOOK OF SAMUEL.

This book and the following are denominated from the prophet Samuel, perhaps because he wrote the first twenty-four chapters of this; at least from his being the subject of much of it; and whatever relates to David, the subject of the other, is but the issue of his union to the kingdom by Samuel. This book contains those to the Israelites; and even to the Philistines, who took captive the ark, ii. (1) Of Eli's negligence and the wickedness of his sons; with the terrible calamities occasioned by the government of Israel; resignation of his government; and death. i. ii. iii. vii. viii. ix. x. xi. xii. (2) Of Samuel's birth; education; call to be a prophet; deliverance and the instreamment, prosperity, maladministration, and unhappy end of Saul. viii. xii. xiii. xiv. xxi. xxii. xxxi. (3) Of the Israelites' resolve demand of a king; of Saul when melancholy with his music; his conquest of Goliath; his friendship with Jonathan; persecution by Saul; marriage with Michal the daughter of Saul, Ziklag. xvi. xxi. xxi. xxi. xii. xvi. xvi. xvi. xvi. xxi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. xvi. x629
Hannah, grieved at her barrenness,

I. SAMUEL I.

prayeth for a child.

CHAPTER I.

1. Elkanah a Levite, having two wives, worshipeth yearly at Shiloh.
2. His eldest was Hannah, though barren, and coveted by Peninnah.
3. Hannah in prayer, grieves for a child. El at first rebuking her, afterwards comforteth her. Hannah heareth Samuel, takes him at home till she is weaned.
4. She presenteth him to the LORD according to her vow.

NOW, there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had none.

And this man went up out of his city yearly, to worship and to sacrifice unto the Lord of hosts in Shiloh, and there his two sons, Eli and Hophni and Phinehas, the priests of the Lord, were there.

And when the time was that Elkanah offered, he gave to Peninnah his wife, and to her sons and her daughters, portions. But unto Hannah he gave a worthier portion; for he loved Hannah; but the Lord had shut up her womb.

And her adversary also provoketh her, so that she made her fret, because the Lord had shut up her womb.

And as he did so year by year, when he went up to the house of the Lord, so she provoketh him; and he wept and fasted not.

And then said Elkanah his husband to Hannah, Why weepest thou? and why eateth thou not? and why is thy heart grieved? am not I better to thee than ten sons?

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. (now Ellicott.

CHAPTER I. [Ver. 1. Ramathaim-zophim. This is the only place in Scripture in which the full name occurs. In other places it is written simply Ramathaim, or of which Ramathaim appears to be the dual ("the two Ramathaim"), and Zophim indicates that Zoph, one of Ramathaim's ancients, had a seat from his home in Ephrata and settled in a district which is then called "the land of Zoph," 1Sa. 5. 5. The position of the city is one of the great difficulties of biblical geography. Some seven or eight different localities have been mentioned by different writers as its probable site. None of them appear to me to accord with all the statements of the sacred writers. From a careful comparison of these statements, I have been led to conclude that Ramathaim was situated a few miles to the west or south-west of Bethlehem; but the exact site is unknown.]—An Ephrathite. Not that Elkanah was an Ephrathite, that is, of the tribe of Ephraim, but merely a dweller in one of the Levitical cities within the bounds of that tribe; for Elkanah was a Levite, and of the family of Kohath, 1Ch. 6. 44; 33 27, 28. Ellicott.

Ver. 2. [Lord of hosts. The title here for the first time used appears to be an abbreviation of Jehovah God of Hosts. It is applied to the Lord as the supreme Ruler of the universe, who governs all the powers of heaven, visible and invisible, who rules the spheres, and exercises dominion over the earth and all that is therein.]—An Ephrathite. Not that Elkanah was an Ephrathite, that is, of the tribe of Ephraim, but merely a dweller in one of the Levitical cities within the bounds of that tribe; for Elkanah was a Levite, and of the family of Kohath, 1Ch. 6. 44; 33 27, 28. Ellicott.

Ver. 7. [Temple of the Lord. From mention of the temple, some have supposed that this book was not written till after the destruction of Jerusalem. But as the temple is mentioned, Ps. 57; 24; 5. in the time of David, no inference as to time can be drawn from the use of the name.]—A Levite. Not that Levii was a descendant of Levi, but a Levite in the service of the Lord. The office of Levite is never here called "priest." As a descendant of Levi his business was to serve the Lord; but by his maternal yoke he was bound to a still closer and holier service, and, not to forget thine handmaid. These are not equivalent expressions, approaching theology, but expressions in which the thoughts vary from each other with the delicacy with which the construing colours in a painting vary, yet concur. She pleads, (1) Her affliction; (2) Her hope in a future; (3) Prays not to be forgotten as a handmaid, or servant;—all just arguments of prayer, which she had a right to plead with God, to whom she looks in faith, through sacrifice. I will give him unto the Lord all the days of his life. As a Kohathite, see ver. 1, he was devoted to the Lord from his birth; but his mother devotes him from his birth, and all his days after 50. of the title of the Messiah, in which a parent trains up a child in the way he should go, and of believing perseverance, for, when such an one is old, he will not depart from it. 1Cor. 16. [Bilal] is not a proper name; it signifies "worthlessness." A daughter of worthlessness is equal to a worthless man; the quality being here, as is common in Hebrew idiom, transferred. P.S. REFLECTIONS.—A divided family is most unhappy; and they bring upon themselves reviled

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I. SAMUEL II.

LORD is a God of knowledge, and by him actions are weighed.

2. The bows of the mighty men are broken, and they that stumbled are girded with strength.

3. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6. The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

9. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11. And Elkanah went to Ramah to his house; and the child did minister unto the Lord before Eli the priest.

12. Now the sons of Eli were sons of Belial; they knew not the Lord.

13. And the priest's custom with the people was, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14. And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up brought the priest took for his own; and he would not suffer the priest's servant to take bread for his food.

15. Also, before that they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to rost for the priest; for he will not have sodden flesh of thee, but raw.

16. And if any man said unto him, Let them not take, let them not take, then he taketh as much as thy soul desireth; then he.
Dan—Where Jeroboam Built a Temple and Established the Worship of the Golden Calf. [I. Samuel, viii:29].—"And all Israel, from Dan even to Beer-Sheba, knew that Samuel was established to be a prophet of the Lord." This is the well known city, which marks the northern frontier of Palestine. It was originally called Laish or Leshem. (Joshua, xix:47.) It is now called Tell el-Kadi. It is three miles from Caesarea Philippi. This was once a very historic place. Here Jeroboam built a temple and established the worship of the golden calf. We have now nothing but a thicket of reeds, oaks and oleanders, which entirely hide the shapeless ruins, but are kept fresh and green by the waters of one of the sources of the Jordan. This is one of the most beautiful places for a city in Palestine. The region round about is of unrivaled fertility, but the ancient city of Dan is without a single inhabitant. Thus the prophecy uttered concerning it is fulfilled to the letter.
would answer him. Nay; but thou shalt give it me now: and if not, I will take it by force. 17 Wherefore the sin of the young man was very great before the Lord, and for men abhorred the offering of the Lord.

18 But Samuel ministered before the Lord, being a child, girded with a linen ephod. 19 And his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. 21 And they went unto their own house.

22 And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. 23 And the child Samuel grew before the Lord. 24 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assemblcd at the door of the tabernacle of the congregation. 25 And he said unto them, Why do ye such things? For I hear of your evil dealings by all this people.

26 Nay, my sons: for it is no good report that I hear; ye make the Lord's people to transgress.

27 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him? Notwithstanding they heartenked not unto the voice of their father, because the Lord would slay them.

28 And the child Samuel grew on, and was in favour both with the Lord, and also with men.

29 And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

30 And 'did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and 'did I give unto the house of his father all the offerings made by fire of the children of Israel?

31 Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habituation; and 'honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

32 Wherefore the Lord God of Israel saith, 1 Have said, that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from thee; for 'thou hast made them despise thee, and they have despised thee.

33 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

34 And thou shalt see an enemy in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

35 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

36 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

37 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.

CHAPTER III.

I. How the word of the Lord was first revealed to Samuel. 11 God tellth Samuel the destruction of Eli's house. 15 Samuel, though young, believeth Eli's vision. 19 Samuel acknowledged as a prophet.

And the child Samuel ministered unto the Lord before Eli. And the word of the
REFLECTIONS.—Dreadful is the case of a church, when her members are corrupted; but great is the mercy, that God raises up new instruments in his church to carry on his work when others have proved unfruitful. God’s people will not suffer their own destruction; he will raise up others to perform the work he has assigned them. God’s path is planted in righteousness, and the iniquity of his people he will purge with sacrifice, and offer them for ever.

God judges even the sins of his own people, and of their families! He renders their condition bad, terminating, and in appearance desperate; and the most abundant measure of grace is requisite to render one individual such a stroke, yet resignation is the proper and only way to lighten the burden. But frequently he renews his visits to those who had been early seekers of him; and thus one grace visit shall not be long without a second. Yes, the most abundant care shall be taken to honour his faithful servants, and to verify their words in the salvation or destruction of mankind.

CHAPTER IV. REFLECTIONS.—Lesser judgments only exasperate hindrances and increase in the eye of the Lord, instead of making them search their ways, and return to him; whilst those who are most destitute of the power of godliness and grace shall trust to their external forms and privileges. Sinners are often perfectly secure when their destruction comes upon them.
TEMPLE OF THE ARK, SHILOH—WHERE THE ARK RESTED FROM JOSHUA TO SAMUEL. [1 Samuel, iv.4.].—"So the people went to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God." Shiloh is called the place of rest. In Judges, xxvii.19, it is said that Shiloh is "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." So the traveler now going north from Jerusalem stops the first night just a little way south of Shiloh. Shiloh was one of the most sacred of the Hebrew sanctuaries. The ark of the covenant was kept at Shiloh from the last days of Joshua to the time of Samuel. The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant which had been carried into battle against the Philistines.
The Philistines take the ark.

between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth this noise of the great shout in the camp of the Hebrews? And they understood that the ark of the Lord came into the camp. 7 And the Philistines were afraid; for they said, God is come into the camp. 8 And they ran; and Wo unto us! for there hath not been such a thing heretofore.

9 Wo unto us! who shall deliver us out of the hand of these mighty gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

10 Be strong, and quit yourselves like men, O ye Philistines! that ye be not stiffnecked unto the Hebrews; as they have been to you: quit yourselves like men, and fight. 11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? And the man came in hasty, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

The death of Eli.

16 And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army: and he said, What is there done, my son? 17 And the messenger answered and said, Israel is fled before the Philistines: and there hath been also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward, by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 And his daughter-in-law, Phinehas' wife, was with child, near to be delivered; and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it.

21 And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law, and her husband:

22 And she said, The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 2 Dagon was set down and eat in pieces, and they of Ashdod smitten with emerods. 3 The ark being carried to Gath, the men of Gath are written with the like plague; and also the men of Ekron, when it was brought thither.

And the Philistines took the ark of God, and brought it from Ashdod unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord.
And they took Dagon, and set him in his place again.

And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon was cut off upon the threshold, and the thresholds were split apart. And it was so, that, when the men of Ashdod arose early in the morning, behold, Dagon was dead upon his face to the ground before the ark of the Lord. Therefore the priests of Dagon said, that it was the curse of God that is upon them. And he said, Go ye and make a sacrifice to your gods, and offer incense, and make your peace offerings to the Lord, that your evil may be judged. And the men of Ashdod did that which the Lord commanded them; and the thing was done.

And the ark of the Lord was in the country of the Philistines seven months.

And the Philistines called for the ark of God and the diviners, saying, What shall we do with the ark of the Lord? Tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass-offering; then ye shall be healed, and it shall be known unto you why his hand is not removed from you. And they said, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden minae, according to the number of the lords of the Philistines; for one plague was on you all, and on your gods.

Wherefore ye shall make images of your emerods, and images of your minae that mar the land; and ye shall give glory unto the Lord of Israel; peradventure he will lighten his hand from you, and from off your gods, and from off your land.

Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

Now therefore make a new cart, and take two milch kine: and there shall come none yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the two jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

And see, if it goeth by the way of his own coast unto Beth-shemesh, then he hath done this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the men did so; and took two
The ark comes to Bethlehem.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-simeonite, and stood there, where there was a great stone; and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrifices the same day unto the Lord.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these are the golden emeralds which the Philistines returned for a trespass-offering unto the Lord; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one:

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities and of country villages, even unto the great stone of Abel, wherein they set down the ark of the Lord: which stone remained unto this day in the field of Joshua the Beth-simeonite.

of Beth-shemesh, because they had looked into the ark; and he smote of the people that day fifty thousand and threescore men: and the people lamented because the Lord had smitten the people with a great slaughter.

New text says, God's smote the men of Beth-shemesh, because they had looked into the ark.

He smote of the people that day fifty thousand and threescore men; and the people lamented because the Lord had smitten the people with a great slaughter.

19 And he smote of the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us? - 21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.

CHAPTER VII.

1 The men of Kirjath-jearim brought again the ark into the house of Abinadab, and sanctified Eleazar his son to keep it. 2 After twenty years the Philistines did send and fetched up the ark of the Lord, by Eleazar's means, solemnly regent at Mipez; 3 While Samuel prayed and supplicated, the Lord discomfitted the Philistines by thunder at Eleazar. 10 The Philistines are routed. 15 Samuel peaceably expelled the Chaldean Philistines, and judiciously judged Israel.

AND the men of Kirjath-jearim came and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashhtaroth from among you, and prepare your hearts unto the Lord, and serve him only. and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashhtaroth, and served the Lord only.

5 And Samuel said, Gather all Israel to Mipez, and I will pray for you unto the Lord.
KURYET-EL-ANAB—THE PLACE TO WHICH THE ARK WAS BROUGHT FROM BETH-SHEMESH. [1. Samuel, vii:2.]—"And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord." The name "Kirjath-jearim" signifies "the city of forests." In the book of Joshua the place is twice mentioned as a border city. It lay upon the ancient frontier of Judah and Benjamin. This place is on the road to Ramleh, about nine miles from Jerusalem, and not far from Gibeon. Here the people brought the ark from Beth-shemesh. The position of this place, according to Ritter, the highest authority on Palestine, corresponding as closely as it does with the Old Testament accounts, makes the identity of Kuryet-el-Anab and the ancient Kirjath-jearim in the highest degree probable, and at the same time we are enabled to learn where ran the former boundary between the territories of Judah and Benjamin.
The Philistines are discomfited.

6 And they gathered together to Mizpah, and drew water, and poured it out before the Lord, and *fasted* on that day, and said there, We have sinned against the Lord. And *Samuel* judged the children of Israel in Mizpah.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel: and when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord: and *Samuel* cried unto the Lord for Israel; and the Lord heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it *Eben-zer,* saying, *Hitherto hath the Lord helped us.*

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coast thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. 

15 ¶ And Samuel judged Israel all the day of his life.

16 And he went from year to year in circuit *of* Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his *return was to* Ramah; for there was his house: and there he judged Israel; and there he built an altar unto the Lord.

CHAPTER VIII.

1 By occasion of the ill government of Samuel’s sons, the Israelites ask a king. 2 Samuel praysing to a grief, is comforted by God. 30 He telleth the manner of a king. 4 God directeth Samuel to yield unto the importance of the people.

And it came to pass, when Samuel was old, that he *made his sons judges over Israel. 2 Now the name of his first-born was* Joel, and the name of his second Abiah: *they were judges in Beer-sheba. 3 And* his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. 4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now *make us a king to judge us, like all the nations.*

6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel said to the Lord, 7 And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they

[Ver. 4. Samuel announces the very principle enforced by our Lord. Mat. 6. 24. "No man can serve two masters," and therefore requires, both as a test of sincerity and a means of reforming, the after putting away of the idols Baalim and Ashhtaroth, and a return to the sole worship of Jehovah—Note. The same obstruction stands in the way of revival with Christians that stood in the way of Israel; Baalim—lordly passions, such as pride, ambition, false honour; Ashhtaroth—fleshly affections, such as gluttony, drunkenness, licentiousness; all these must be cast out of the heart where the Spirit of God resides, 2 Cor. 7. 1. C.]

[Ver. 6. [Drew water, and poured it out before the Lord. According to some, shed tears, and poured out, that is, their hearts, in penitential sorrow, before the Lord; others consider the pouring out of the water emblematic of penitence; but there was no ceremonial law appointed for such drawing and outpouring of water, we are slow to admit an act of void-circumcision where a Levitical rite will account for what is done. Is it not, therefore, to be considered as the extempore adoption of the laver, an essential preparative for the sacrifice that Samuel was about to offer? comp. 1 Sa. 29. 17-21 with 1 Sa. 7. 9. C.]

[Ver. 8. [Cry unto the Lord our God for us. Observe here the spiritual use of temple sacrifices. The service of God is forsaken for Baalim and Ashhtaroth, till the oppression of the Philistines compels them to return. Samuel took a sucking lamb and offered it for a burnt-offering. Samuel, as appears from ch. 1. 1, was not a priest, though a Levite; he could not therefore legally offer sacrifice, now it is necessary to suppose he did so in his own person; for according to the language of Scripture, see Le. 2. 1-14; 14. 2-3, 7, 9, 12, he is a man who furnishes a priest the which is all that Samuel, as a well-instructed Levite and prophet, would do. C.]

[Ver. 17. There he built an altar unto the Lord. Not as a second or rival to Shiloh, for that would have been illegal; but Shiloh having been deserted since the capture of the ark by the Philistines in the time of Samuel, a vassal of Israel in his prophetic office, reinstates the tabernacle service at Ramah. C.]

REFLECTIONS. God's ordinances will still find a place among us, so long as they are not neglected, and the Levites or Israelites will take care of them. The church may continue long in a wilderness state; but when men begin to worship God and departed ordinances, their deliverances perish. If we wish remarkable intercalations of Providence for our relief, we must begin by worshipping God and applying ourselves to solemn repentance, fasting, and humiliation. God saves men from their sins, not in them. But it is a great mercy to have a noted favourite of Heaven with us on critical occasions. The effectual fervent prayer of a righteous man availeth much. And a minister's other labors, and prayers, seldom avail to the reformation of the world or the elevation of souls. The first struggles for glory are often the hardest. Scarcely can men begin to repent, but hell and earth will be in arms against them. But the prayer of faith, fixed on Jesus' atoning sacrifice, will make things easier than could have been expected. Whatever we ask, believing, we shall receive; and when God arises, his enemies must be scattered. But let us remember that noted answers of prayer deserve memorials of gratitude; and while we gratefully acknowledge past help, we may depend on future protection. When a man's ways please the Lord, he makes his enemies to be at peace with him. Prayer and penitence can do more for a nation than the mightiest armies; and every blessing may be expected in that land where magistrates or ministers unite remarkable diligence, equity, and faithfulness, with exemplary habiliments and ancient devotions.

CHAPTER VIII. [Ver. 3. Took bribes, and perverted judgment. Samuel, educated under the over-riding regime of Eli, seems to have fallen into Eli's error in the management of his sons; and though their crimes were not identical with those of Hophni and Phinehas, which arose from sensuality, and were therefore more degrading to the man, yet the crimes of Joel and Abiah, arising from unprincipled covetousness, were equally degrading to the judges. Note. The determined honesty with which the Scriptures relate these blots in the family of Samuel, affords another of the many similar evidences of the divinity origin of the Scriptures. Nothing could have been more favorable to the honor of this statement; and had the subject been in the hands of a mere secular historian, the world had never heard of the guilt of his hero's sons. But the Scriptures have]
unto their voice; and Samuel said unto the men of Israel, Go ye every man unto his city."  

CHAPTER IX.

1 Saul desiring to find his father's asses, b by the counsel of his servant, 11 and direction of young men, 12 according to God's revelation, 13 is brought to Saul. 14 Saul entertains Samuel at the feast. 15 Samuel, after a private conversation, brings him on his way.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of "power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the "asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through Mount Ephraim, and passed through the land of Shalisha, but they found them not; then they passed through the land of Shalim; and there they were not; and he passed through the land of the Benjamites, but they found them not.

5 And when they came to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither, and peradventure the he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?  

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8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver, that will I give to the man of God, to tell us our way.
and anointe him with oil.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And whomsoever is all the desire of Israel? is it not on thee, and on all thy father’s house?

21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which I left set by thee, and thine other part which I gave to thee at this time, I have reserved for him that shall shew kindness unto thy father’s house.

25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early; and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, I may send thee away. And Saul arose, and went out of Samuel, and stood in an open place, and waited for the tidings of Saul.

27 And as they were going down to the end of the city, Saul said to Samuel, Bid the servant pass before us, and he passed on. But stand thou still a while, that I may show thee what the word of God is.

CHAPTER X.

1 Samuel cometh to Saul. 2 He confirmeth him by prediction of three things. 3 Saul’s heart is changed, and he prophesieth. 4 He concludeth the vision of the kingdom from his own. 17 Saul is chosen as Messiah by lot. 28 The different affections of his subjects.

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?

2 When thou art departed from me to-day, heart, they are like to have portly figures, but little pity or sense. If men have much of this world, they may lay their account with frequent losses. Persons may be affectionate children, and yet destitute of grace. How sadly many mistake the ministerial office and work, and look on the messengers of God as but cunning diviners that need to be hired; and are more solicitous about outward trims than about their eternal salvation! But it is shameful when handmaids know more of Christ and his ministers than the sons of the great; and when men, like beasts, feast on their daily provision, and attend the ordinances of God, without first asking his blessing thereon! With what deep design are the most fascinating counsels pondered by God; and the most trivial beginnings issue in the most important events! Humility is the most direct road to distinguished honor. And whom God honoureth we must respect for his sake; never envying those whom he is pleased to advance, though we ourselves should be eclipsed by them.

CHAPTER X. [Ver. 2. When thou art departed from me to-day. Were the office of king, as in the times of the peace and prosperity of the Church, an office of honour and cause, we might wonder at the pains taken by Samuel to convince Saul that he was divinely appointed. But such were the circumstances, that Moses was reluctant to undertake the delivery out of Egypt, so was Saul reluctant to attempt a contest with the Philistines. Hence the proofs of divine calls as would quite remove his scruples and encourage him in his office. C.—Rachael’s sepulchre is still well known, it has been used for a burial-place for Jews, Christians, and Mohammedans. It is covered by a stone on the side of the road leading from Bethlem to Jerusalem, about a mile from the former. Westward of the sepulchre, about half a mile distant, is the village of Beith Haile, which may probably be identical with the Zelah here mentioned. As Saul was on his way homeward to Gibeah, Samuel of Samuell, from which he set out, must have been somewhere to the south or south-west of Rachel’s sepulchre. Ver. 5. [Hill of God, where is the pasture of the Philistines. The precise place is not known; but the state of things alluded to is still common in the East; viz. a garrison of foreign troops in a country to keep the native inhabitants in order or subjection. C.] REFLECTIONS.—God should be always viewed as the author of all our promotions; and the tokens for good, which he gives in his providence, carefully ob-
then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, at Zelah, and they shall say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and soreth and for you, saying, What shall I do for my son? 2

3 Then shalt thou go on forward from thence, and shalt come to the plain of Tabor, and there shalt meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery and a tabret, and a pipe, and a harp, before them; and they will prophesy:

6 And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And it shall be, when these signs are come unto thee, that thou do as occasion shall serve thee; for God is with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so that when he had turned his back to go from Samuel, Samuel called him again, and said, Go back again; for I have not finished speaking to thee.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, as all that knew him before time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

12 And one of the same place answered and said, But who is his father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him, And to his servant, Whither went ye? And he said, To seek the asses; and when we saw that they were no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the Lord unto Mizpeh.

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you;

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us, which also ye have sought; now therefore present yourselves before the Lord by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near to the Lord, by your tribes, and by your thousands.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people: and all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.
27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents: but he held his peace.3

CHAPTER XI.

1. Nahash encampeth against Jabesh-gilead.

2  And the children of Belial said, How shall this man save us? And they despised him, and brought him no present: but he held his peace.3

THEN Nahash the Ammonite came, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.2

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.3

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.4

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.5

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.6

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.7

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall he be done unto his oxen.8

9 And the fear of the Lord fell on the people, and they came out with one consent.9

10 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.10

11 And they said unto the men of Jabesh-gilead, Tomorrow we will come unto you, and ye shall do with us all that seemeth good unto you.11

12 And it was so on the morning, that Saul put the people in three companies; and they came into the midst of the host; and Saul watched, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.12

13 And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.13

14 And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel.14

15 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.15

16 And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace-offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.16

CHAPTER XII.

1. Samuel testifieth his integrity.

1 Samuel testifieth his integrity. 2 He reproves the people of reprisal. 3 He foretells them with thunder in harvest-time. 4 He comformeth Moses and Aaron's God's work. 5 And Samuel said unto all Israel, Behold, I have harkened unto your voice in all that ye said unto me, and have made a king over you.6

2 And now, behold, the king will walketh before you: and I am old and grey-headed, and behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand.

6 ¶ And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you, and to your fathers.

8 When Jacob was come into Egypt, and forsook, and gave them on the last occasion: there were there certain graves of the fathers, and burial plots, and he that entered to such a contract must bind himself to the consequences—for the moral

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AQUEDUCT AT GILGAL—WHERE SAUL WAS MADE KING. [2 SAMUEL, xi: 14, 15.]

"Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal: and there they sacrificed sacrifices of peace offerings before the Lord: and there Saul and all the men of Israel rejoiced greatly." This beautiful aqueduct, now used for carrying the water from Elisha's fountain into Jericho, stands in the region of ancient Gilgal. This is an historic spot. In the fields and plains around this aqueduct we are told that one went to gather herbs to make potage for the sons of the prophets, when he found a wild vine and gathered wild gourds from it to mix with the potage. Elijah and Elisha passed this way from Jericho to Jordan. It is in the neighborhood of the city of palm trees.
The people terrified by thunder.

I. SAMUEL XIII.

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart;
21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain:)
22 For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people.
23 Moreover, as for me, 4 God forbid that I should sin against the Lord in ceasing to pray for you: but I will teache you the good and the right way.
24 Only 3 fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.
25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER XIII.

1 Saul's select head. 3 He召集 the Hebrews to Gilgal against the Philistines, whose garrisons Jonathan had smitten. 5 The Philistines great host. 6 The victory of the Israelites. 8 Saul, weary of sitting for Samuel, called Samuel, who had of old given him counsel. 11 Saul, Samuel, an enemy. 13 Saul chose three of the spawling bands of the Philistines. 19 The policy of the Philistines, an suffering to smother in Israel.

Saul reigned one year; and when he had reigned two years over Israel, 2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote the garrison of the Philistines that was in Geba; and the Philistines heard of it. 3 And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.
4 And all Israel heard say, that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.
5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up and pitched in Michmash, eastward from Beth-aven.
6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in the thickets, and in rocks, and in pits, and in caves, and in clefts of the rock, and under维شركة.
caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went to Jordan to the land of Gad and Gilead: as for Saul, he was yet in Gilgal, and all the people followed him trembling.

8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered the burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; and now would the Lord have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin; and Saul numbered the people that were present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim, toward the wilderness.

19 Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears.

20 But all the Israelites went down to the Philistines to sharpen every man his own plow, and his coulter, and his axe, and his mashock.

21 Yet they had a file for the mattocks, and for the coulter, and for the forks, and for the axes, and to sharpen the plows.

22 So it came to pass, in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

CHAPTER XIV.

1 Jonathan, without the knowledge of his father or any of the people, privately and secretly smiteth the Philistines' garrison; 15 A divine terror maketh them beat themselves. 17 Saul, not being the priest's answer, anathemizeth him. 21 The captivated Hebrews, all men, and Benjamin, join against them. 24 Saul's unadvised adjournment hindereth the victory. 32 He roareth into the people from eating blood.

35 He buildeth an altar. 38 Jonathan, taken by lot, is saved by the people. 40 Saul's strength and family.

NOW it came to pass upon a day that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men.

3 And Ahiah the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which
ROAD IN THE HARBOR OF JOPPA—IN THE LAND OF THE PHILISTINES. [I. SAMUEL, xiii:72.]—"Therefore said I, The Philistines will come down now upon me to Gilgal." Joppa was a town in the land of the Philistines. The Philistines, as a people, caused the Israelites more trouble than any other nation, except the Egyptians. Looked at from the deck of our ship, Joppa presented a most magnificent appearance. Standing upon a low, round hill, dipping into the Mediterranean, the view was beautiful beyond description. One is not so impressed with the town, however, after landing. It is said to be the dirtiest and most uncomfortable place in Palestine. In going up the long lane from the custom house toward our hotel, we met strings of camels and mules, bales of merchandise, and had our first view of the actual Holy Land. There are orange groves, palms and other Oriental trees, which unite to give a picturesque and Oriental view to the town.
Jonathan and his armour-bearer

Jonathan sought to go over unto the Philistines’ garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneah.

5 And the fore-sent of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, ‘Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few.’

7 And his armour-bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

9 If they say thus unto us, ‘Come up unto us;’ then we will stand still in our place: and when we hear their words, then we will do according to the best that shall come forth.

10 But if they say, ‘Come up unto us;’ then we will go up: for the Lord hath delivered them into our hand.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they hid themselves.

12 And the men of the garrison discovered Jonathan and his armour-bearer, and said, ‘Come up unto us, and we will show you a thing.’

And Jonathan said unto his armour-bearer, Come up after me; for the Lord hath delivered them into our hand.

13 And Jonathan put forth his hand, and they passed over unto him, and his armour-bearer: and they fell before Jonathan; and his armour-bearer slew him after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty nations, or to levy prodigious armies, when he hies for them, and musters the host to the battle. And the greatest nations, and most flourishing churches, when God has deserted them, appear pitiful and contemptible. In perplexing straits, men often entangle themselves more and more by using sinful means of relief. Impatience to help ourselves, and unwillingness to leave our concerns in God’s hands, serve only to involve us in new troubles. It is infinitely dangerous for the greatest to invade the ministerial office, and run when God has not sent them: it may cost them a kingdom, nay, their everlasting damnation. Dedication against God’s positive precepts can admit of no excuse. And Jonathan and his armour-bearer slew him after him: and they fell before Jonathan; and his armour-bearer slew him after him.

men, within as it were an half acre of land, which a yoke of oxen might plough.

5 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

17 Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

18 And Saul said unto Ahiah, ‘Bring hither the ark of God.’ (for the ark of God was at that time with the children of Israel.)

19 And it came to pass, while Saul talked unto the priests, that the noise that was in the host of the Philistines went on increasing; and Saul said unto the priest, ‘Withdraw thine hand.’

20 And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man’s sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

22 Likewise all the men of Israel which had fied themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the Lord saved Israel that day: and the battle passed over unto Beth-aven.

24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, ‘Cursed is the man that eateth any food until evening.’ And Saul had bidden no man to eat.

I. SAMUEL XIV.
enemies. So none of the people tasted any food. 25 And all they of the land came to a wood, and there was honey upon the ground. 26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth; for the people feared the oath. 27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth: and his eyes were enlightened. 

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. 29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey; 30 How much more, if haply the people hath eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. 32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and drew water into the hollows, and did eat them with the blood. 33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. 34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin against the Lord: and they did according to the word of Saul, and brought thither every one his ox and his sheep; and the people did eat with the blood.

35 ¶ And Saul built an altar unto the Lord, the same was the first altar that he built unto the Lord. 36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, 'Let us draw near hither unto God.'

of regard to Saul's curse may, no doubt, be justly traced to superstition; for the curse causeth will not come: still, it is a superstition nearly akin to what is good, that solemn respect for an oath of which so many examples occur in the history of Israel. See Jos. 9. 19. —Not, Superstition is always better than inidelity; superstition is an erroneous addition to some good good principle admitting inidelity is the denial of every good principle, and the substitution of either nothing or of evil. Cf. REFLS. - Carnal men are often more anxious for the presence of God's ministers than for his own. But how seasonable are God's interpositions for the deliverance of his people! He makes the faith of his servants strong, and then delights to crown their strong faith with angelic victories and honours. The proud decision of their enemies issues in terrible destruction. Yes, the mightiest armies, in the hand of Saul's uncle: 650
and 
Kish was the father of Saul; and
Ner the father of Abner was the son of Abiel.
5 And there was sore war against the
Philistines all the days of Saul: and when Saul
saw any strong man, or any valiant man, he
took him unto him.

CHAPTER XV.

1 Saul is sent to destroy Amalek. 6 He forsworeth the Kenites; 7 smiteth the Amalekites; but smiteth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, condemning and accusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 22 Samuel killeth Agag. 24 He and Saul part.

I. SAMUEL XV.

SAMUEL also said unto Saul, The Lord sent
me to anoint thee to be king over his people,
over Israel: now therefore hearken thou unto
the voice of the words of the Lord.

2 Thus saith the Lord of hosts, I remember
that which Amalek did to Israel, how he laid
wait for him in the way, when he came up from
Egypt.

3 Now go and smite Amalek, and utterly destroy
all that they have, and spare them not; but slay
both man and woman, infant and suckling, ox and
sheep, camel and ass.

4 And Saul gathered the people together,
and numbered them in Telaim, two hundred
thousand footmen, and ten thousand men of
Judah.

5 And Saul came to a city of Amalek, and
lay wait in the valley.

6 Saul said unto the Kenites, Go away,
do not stay in Amalek, or abide in the spoils.
For if I come upon Amalek, I will sorely
punish you.

7 And Saul smote the Amalekites from Havilah
unto Shur, that is over against Egypt.

8 And he took Agag the king of the
Amalekites alive, and utterly destroyed all
the people with the edge of the sword.

9 But Saul and the people spared Agag, and
the best of the sheep, and of the oxen, and of
the fatlings, and the lambs, and all that was
good: and would not utterly destroy them: but
every thing that was vile and refuse, that they
destroyed utterly.

10 And Saul came to the word of the Lord
unto Samuel, saying,

11 And it repenteth me that I have set up Saul
such an angry God, make a most pitiful appearance.
And it is easy for the weakest cowards to pursue those
whom the Lord hath routed. In all our ways it is best
to consult God's word. But how ready are wicked
consorts, like Saul, to take their own way, without
waiting for an answer! Yet rash expedients, to
take certain ends, are often the only hindrances of
these ends. And such as cast abroad curses, freemarks,
and death, endanger themselves and families; and en-
tangle their children, who are far better than them-
selves. When God refuses to answer, it is evident
that he is angry; and it is time to think seriously in
what we have offended him. Violent tempers are
prone to sacrifice their nearest relations to their angry
passions. In such a case we ought to resist them,
kings not excepted; and to do such as are not only
innocent, but honoured of God. Wicked men's zeal
often flares in trifling matters, while it languishes in
things important; and such courting bids fair to end
in profound perjury. The comforts and enjoyments of
royalty are dearly bought by the constant care, danger,
and toil which attend the business of men's earthly glory
makes a blaze just before the dark night of ignominy
and woe seizes upon them.

CHAPTER XV. [Ver. 5. 'To the city of Amalek,' i.e. the capital of the Amalekites; or 'to the city Amalek,' i.e. the city which bore the name of the people. In
position is not known. The Amalekites occupied the
whole of the pastoral country from the southern border
of Palestine to Egypt, and eastward as far as the valley
of Arabah.]

VER. 6. [It is recorded in Ju. 1. 16 that the Kenites
who followed the Israelites to Palestine had settled in
the wilderness of Judah, near Arad. One of their
families went thence northward to the mountains
of Naphthai, Ju. 4-11, the rest remained among the
Amalekites, and were now warned away.

VER. 9. [Saul and the people spared Agag. Most likely
for we are told; as we were seemed to have taken strong
hold of their minds, and triumph does not appear, from
history, to have become an object of national pride. C]
mourned for Saul; and the Lord repented that he had made Saul king over Israel.

CHAPTER XVI.

1. Samuel sent by God, under pretence of a sacrifice, cometh to Bethlehem. 6. Jesse's seven sons pass before him, but are not approved by God. 11. David is brought before him, and approved, and anointed. 14. Saul sent forth for David, to quell his evil spirit.

And the Lord said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to "Jesse the Beth-lehemite; for I have provided me a king among his sons."

2. And Samuel said, "How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, 'I am come to sacrifice to the Lord.'"

3. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto him whom I name unto thee.

4. And Samuel did that which the Lord spake, and came to Beth-lehem: and the elders of the town trembled at his coming, and said, "Comest thou peaceably?"

5. And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. So Samuel anointed him in the presence of his brethren; and it turned in Eliab's sight to be none other than his brethren. Then Samuel said, "Who is thine heart most tender toward, and thine eye most upon?"

7. And the Philistines had made threescore and ten cities, which they had devoted, from Beth-shemesh, and from Ashdod, and from Ashkelon, and from Gath, and from Ekron, which the Philistines had taken from the children of Israel, to destroy them. And Samuel judged Israel all the days of his life. And he went up from thence to Ramah; and he took a tent to him in the hillside of Ramah: and every year he went up thither to make an offering unto the Lord and a burnt sacrifice. And there they ministered before the Lord all the days of Samuel, who was old and gray-haired.

Ver. 11. [It repenteth me. When God is said to repent, it is not in any accommodation either to human weakness, human conception, or human language. To admit that God, at any time, ceases to speak plain, simple truth, is, in principle, to undermine the whole Scriptures. For if the ordinary rules of thought, facts, and language are twisted or violated in one place, why not in any other? And if, in any others, then, wherefore? just whereby may prove false. But God gives no such dangerous scope to fancy. Repentance is a mere change of mind. Now when God, from regard to his courage, &c., raised Saul to the throne, he had first a mind to do so; and when, for his sins, he was determined to kill him down and set up another, he had also first a mind to do so; but, so far as Saul was concerned, this was a change of mind, while yet the Lord changeth not. But it is not said, 'He is not the son of man, that he should repent.' True. He does not repent as a son of man repents: that is, he is not the son of man, that he should repent. He repents as God repenteth — that is, changing the kind of his providence, as wisdom, dominion, and justice require, to suit different circumstances.]

REFLECTIONS. — Injuries done to God's Israel will, sooner or later, be repented by him. He often bears long with sinners who fit themselves for destruction: but the longer judgments are forbore, they will only be the more severe when they come; and bloody instruments will be chosen for bloody work. How dangerous is it to live among the devoted enemies of God? But kindness to God's people often procures safety to men after a while. A covetous and hypocritical heart makes men do the work of God by halves: and men's sins often make God change his motherless mercy. But, though he never changes his mind or purpose. While the ruin of sinners is the grief of God's faithful ministers, the most savagely bitter and even most uttermost of their exact obedience to his law: but hypocritical protestations of obedience are often contradicted by the most undeniable proofs. Such are God's people themselves, are ordinarily the readiest to condemn others; and throwing of the blame on our partners in or tempters to sin, is a shameful and humblimg sin. Those whom God hath highly exalted from low beginnings ought to remember it as an excitement to do great things for God; and that God will come to deal faithfully with the greatest: and to hunt them out of all their lying refuge, and ground them. Next to the greatness of his grace, is more pleasing to God than true holiness of heart and life. But to live in disobedience to the true God is as bad as to set up false gods, the devil not excepted: and those are unworthy to rule men who are unwilling to be ruled by God. Fear of man casteth a snare. To confess the sins which we cannot conceal, and to be chiefly a sinner of their shame, is no more than may be expected even from an unhumbled heart. But such repentance comes too late when God hath passed a sentence of rejection. So little are hardened sinners affected with God's threatenings, that honour before the people is dearer to their hypocritical hearts than reconciliation with him. But bloody murderers will at last be reckoned with by God. And never is the destruction of most sinners nearer than when they have no apprehension of it. Let us therefore withdraw from intimacy with such, but never neglect to mourn over their deplorable condition; for it is truly bitter to see those whom we love in the ways of death and hell.

CHAPTER XVI. REFLECTIONS. — God tenderly sympathizes with his people's griefs; and yet what few of man remains in the most noble hearts! Let us remember the faces of our friends; and never forget the faces of our enemies; for the last will be first, and the first last. And what need have we to prepare ourselves for God's noted favours by solemn repentance, application to Jesus' blood, and surrender of ourselves to his service? The choicest saints are apt to do too much
Moslem ovens in Nazareth, where Christ grew up. In these ovens all the Moslems of the town have their bread baked. An authority says that "the ordinary tannut, or oven, is merely a hole in the ground about three feet deep and two feet in diameter, lined with cement, and smoothly polished. It is filled with thorn brushes, dry grass and weeds, or with any kind of fuel that will make a sudden and fierce blaze. And the heat is kept up by throwing in a fresh supply as occasion requires."
And he said, Neither hath the Lord chosen this man, neither hast thou done any thing mean, that I should be henceforward behold thy face: Wherefore then, O king? for thou art an elder; and hast slain me this day in mine unworthy presence.

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of Gath, whose height was six cubits and a span. 5 And he had an helmet of brass upon his head, and he was armed with a coat of mail, and the weight of the coat of mail was five thousand shekels of brass. 6 And he had greaves of brass upon his legs, and a target of brass between his shoulders. 7 And the staff of his spear was like a weaver's beam, and his spear head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? 9 Am not I a Philistine, and ye servants to Saul? choose you one man for you, and let him come down to me. 10 And it came to pass, when the captains of the host of the Philistines saw Is-rael, that they said, Let the odds be set forth between us: for there came up a man out of Israel, therefore let us send a stedfast man against him. 11 And the Philistine said, I defy the armies of Israel: for join ye to me a spearman, and let our comeliness be set forth. 12 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab; and the third Shammah. 14 And David was the youngest, and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Bethlem. 16 And the Philistine drew near morning and evening, and presented himself forty days. 17 And Jesse said unto David his son, Take now for thy brethren an ephah of parched corn, and these ten loaves, and run to the camp to thy brethren; 18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. 19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took...
NYX FROM MARS HILL—A SCENE IN THE COUNTRY OF KING CODRUS, WHO REIGNED IN GREECE AT THE SAME TIME SAUL RULED OVER ISRAEL. [1 Samuel xvi:15.]—"But David went and returned from Saul to feed his father's sheep at Bethlehem." While Saul was reigning over the Jews, Codrus was reigning over the Athenians as their last king. And it is remarkable that Saul being defeated by the Philistines put an end to his life, and that Codrus fell a voluntary sacrifice in battle against the Dorians. We give this view of the Pnyx from Mars Hill to illustrate a scene in Athens over which Codrus reigned at the very time that Saul ruled over the Israelites. The Pnyx is a huge artificial terrace or platform 395 feet long by 312 feet wide, the upper margin of which is cut out of the rock. It was upon this platform that the Athenians held their political assemblies. Here was the orator's stage, and here it is supposed Demosthenes delivered many of his great orations.
kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; 35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 37 David said moreover, 'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. 38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. 39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. 40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag, which he had, even in a scrip, and his sling was in his hand, and he drew near to the Philistine. 41 And the Philistine came on, and drew near unto David; and the man that bare the shield went before him. 42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. 43 And the Philistine spake to David, saying, Art thou come to me with swords and with a spear? 44 And the Philistine said to David, Come and I will give thy flesh unto the fowls of the air, and to the beasts of the field. 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands. 48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hid from him, and ran toward the army to meet the Philistine. 49 And as David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, but the stone sunk into his forehead; and he fell upon his face to the earth. 50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. 51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him; and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. 52 Then the men of Israel came back from追求 the Philistines, and pursued the Philistines, until thou came to the valley, and to the gates of Ekron; and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. 53 And the children of Israel returned from chasing after the Philistines, and spoiled their tents. 54 And David took the head of the Philistine, and brought it to Jerusalem; and he put his armour in his tent. 55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. 56 And the king said, Inquire thou whose son the stripping is. 57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand. 58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite. CHAPTER XVIII. 1 Jonathan loved David. 2 Saul enviously his praise, 10 weeks to kill him to his fury, 12 years for his good success, 20fresh him in his daughter for a wife, 22 David persuaded to be king's son-in-law, 25 threes hundred foreskins of the Philistines for Michael's dowry. 28 Saul's hatred, and David's glory increased. 657.
of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the Philistines; that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered one another as they played, and said, 'Saul hath slain his thousands, and David his ten thousands.'

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom?

9 And Saul eyed David from that day forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul; and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the Lord was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

as a lion; but they need never be ashamed of an honest calling, however mean. Pride goes before destruction, and a haughty spirit before a fall. The curse that is causeless falls on the head of him that uttereth it; and the presumption of the proud destroys him. How vain is the arm of flesh against the power of God! The mightiest enemies are easily defeated when we go forth against them strong in the Lord and in the power of His might; while they who trust in man find their dependence at last but as a broken reed. It is not high birth, but deeds of high desert, that constitute true nobility. But of how little avail is the notice of earthly courts, where one may be so soon forgotten or so quickly hated.

CHAPTER XVIII. [Ver. 11. Saul cast the javelin.]

The javelin was cast from three to four feet long. In preparing to throw it, the hand is opened, and the javelin, without being grasped, is balanced in the hand. An apparently slight vibration backward and forward is given to the hand, and the javelin is projected to a great distance, and with a force that appears quite astonishing when compared with the slightness of the effort. Saul, as in common in unsettled countries, appears to have been constantly armed.

REFLECTIONS.—Never let me envy the honor of others. If the Lord delight to honor even my inferior, it becomes me heartily to join with him. Let me love the virtuous, though it should be at the expense of losing all that I have in the world for their sake, and let me count a faithful friend among the greatest of human blessings. If friendship be true, it will be con-
I. SAMUEL XIX. 659

David cometh to Samuel to Naioth.

David cometh to Samuel to Naioth.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morrow, and abide in a secret place, and hide thyself:

And I will go out and stand beside my father in the field, where thou art, and I will commune with my father of thee, and what I shall tell thee, will I tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king's sin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good.

For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel; thou savest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

And Saul hearkened unto the voice of Jonathan: Saul sware, As the LORD liveth, he shall not be slain.

And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence as in times past.

And there was war again: and David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

And the spirit of the Lord was upon Saul as he sat in his house with his javelin in his hand; and David played with his hand.

And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou savest not thy life to-morrow thou shalt be slain.

So Michal let David down through a window; and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

And when Saul sent messengers to take David, he said, He is sick.

And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went down to Naioth.

And it was told Saul, saying, Behold, David is at Naioth in Ramah.

And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

And it was told Saul, saying, Behold, David is at Naioth in Ramah.

And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.

And he stripped off his clothes also, and prophesied before Samuel in like manner, and
Bazaar of Joppa—The City of Simon, the Tanner. [I. Samuel, xix, 8,—"And David went out, and fought the Philistines, and slew them with a great slaughter; and they fled from him." Joppa is the oldest Philistine city known, and one of the oldest cities in the world. It was the only harbor possessed by the Jews during their national existence, the modern Joppa is said to be very prosperous. There is a soap factory here; the fruit trade of Joppa is considerable. Silk is also being cultivated not far from here. More boats are upset here and more lives are lost in the attempt to reach the shore than anywhere else on the Syrian coast. The streets are generally crowded. There are wild Arabs, busy citizens, foreign pilgrims, camels, mules, horses and donkeys, all moving hither and thither, making a striking picture indeed.
IN down naked all that day and all that night. Wherefore they say, 'Is Saul also among the prophets'? 

CHAPTER XX.
1 David consulteth with Jonathan for his safety. 11 Jonathan and David renew their covenant by oath. 16 Jonathan's token to David. 24 Saul, accusing David, seeth evil to kill Jonathan. 41 Jonathan secretly taketh his leave of David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, 'What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?'

2 And he said unto him, 'God forbid; thou shalt not die: behold, my father will do nothing, either great or small, that he will shew it me, and why should my father hide this thing from me? it is not so.

3 And David said, 'Swear moreover, and say, Thine servant knoweth not that his master's anger be hot, lest I die.'

4 And Jonathan said unto David, 'Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is 'the new-moon; and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field until the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for there is a yearly sacrifice there for all the family.

7 If he say thus, 'It is well; thy servant shall be peaceable: but if he be very wrot, then be sure that evil is determined by him.'

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant with thee; notwithstanding if there be in me iniquity, shew me myself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I speak to thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 And Jonathan saith unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, 'O Lord of Israel, when I have sounded my father about to-morrow any time, or the third day, and beheld, if there be good toward David, and I then send not unto thee, and show thee this thing, then send thou an answer unto me.

13 The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then will I show it thee, and send thee away, that thou mayest go in peace; and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, show me the kindness of the Lord, that I die not;

15 But also thou shalt not cut off thy kindred from my house for ever; no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, 'Let the Lord even require it at the hand of David's enemies.'

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, 'To-morrow is the new-moon; and thou shalt be missed, because thy seat shall be empty.'

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where I do shew thee.

20 And thou shalt shew thyself hardy for the third time; and, behold, I will shew thee what I will shew thee.

21 And David entered into the house of Jonathan, and Jonathan arose from the table in secret, and took an earring of gold, and a crown of silver, and gave them to David in secret.

22 And Jonathan said, 'What is the gain? and what is the profit? whom am I like to? whom am I the son of? there is none like to me: and I know not whether thou wilt show kindness to me or not.'

23 And David took the earring of gold, and the crown of silver, and gave them to his master.

24 And Jonathan said, 'David, the king's son, shall not be lorn away: but if his father do this thing, and have determined to do all this evil, then shall a man be inquired for to-day and to-morrow.'

25 And it was so, when David had made an end of talking with Jonathan; Jonathan caused two loaves of bread to be given him, and a bottle of wine, and a dressed piece of flesh.

26 And David sware by the Lord, saying, 'Gour father knoweth that I go forth and return: if I be cast up, then come thou, and bring me again.'

27 But if I be cast down, then by thine hand shall they come down, and I will shew kindness to thee.'

28 And David arose, and the men followed him, and there was a slack zig in the way.

29 And Jonathan and David made a covenant, because he loved him: for he loved him as he loved his own soul.

30 And Jonathan hath caused David to swear, saying, 'Thou shalt surely shew kindness to the house of thy father.'

31 And Jonathan died, and all the house of the house of Saul was slain.

32 Now the men of Judah came, and took seats in the field of Machpelah before the city of Mamre, and made an end: and all the men of Judah came to the city of Jerusalem, and made an end.

33 And the men of Benjamin came, and took seats in the field of Machpelah before the city of Mamre, and made an end: and all the men of Benjamin came to the city of Jerusalem, and made an end.

34 And all the men of Judah and of Benjamin came, and made an end: and all the men of Judah and of Benjamin came, and made an end.
25 And the king sat upon his seat, as at
other times, even upon a seat by the wall; and
Jonathan arose, and Abner sat by Saul's side, and
David's place was empty.¹
26 Nevertheless Saul spake not thing
any that day: for he thought, Something hath be-
fallen him, he is not clean; surely he is not
clean.²
27 And it came to pass upon the morrow,
which was the second day of the month,³ that
David's place was empty; and Saul said unto
Jonathan his son, Wherefore cometh not the son
of Jesse to meet, neither yesterday nor to-
day?⁴
28 And Jonathan answered Saul, David
easternly asked leave of me to go to Beth-lehem;
29 And he said, Let me go, I pray thee; for
our family hath a sacrifice in the city, and my
brother, he hath commanded me to be there;
and now, if I have found favour in thine eyes,
let me get away, I pray thee, and see my broth-
ren: therefore he cometh not unto the king's
table.
30 Then Saul's anger was kindled against
Jonathan, and he said unto him, Thou son of
the perverse rebellious women, do not I know
that thou hast chosen the son of Jesse to thin
own confusion, and unto the confusion of thy
mother's nakedness?⁵
31 For as long as the son of Jesse liveth
upon the ground, thou shalt not be established,
nor thy kingdom: wherefore now send and
fetch him unto me; for he shall surely die.⁶
32 And Jonathan answered Saul his father,
and said unto him, Where shall he be slain? what hath he done?
33 And Saul cast a javelin at him to smite
him: whereby Jonathan knew that it was de-
termined of his father to slay David.
34 So Jonathan arose from the table in
fierce
anger, and did eat no meat the second day of the
month: for he was grieved for David,⁷ because
his father had done him shame.
35 And it came to pass in the morning,
that Jonathan went out into the field, at the
time appointed with David, and a little lad
with him.
36 And he said unto his lad, Run, find out
now the arrows which I shoot. And, as the
lad ran, he shot an arrow beyond him.¹
37 And when the lad was come to the place
of the arrow which Jonathan had shot, Jonathan
cried after the lad, and said, Is not the arrow
beyond thee?
38 And Jonathan cried after the lad, Make
speed, haste, stay not.⁷ And Jonathan's lad
gathered up the arrows, and came to his master.
39 But the lad knew not any thing; only
Jonathan and David knew the matter.
40 And Jonathan gave his armour unto his
lad, and said unto him, Go and say unto
him, For the LORD lives, thou shalt not come
down with me into the city.

I. SAMUEL XXI.

David obtained a hallowed break.

1 David at Nob obtains of Ahimelech hallowed bread. ² Dog to present. ³ David takes Goliath's sword. ⁴ He feeth to Gath, where to save his life he joineth himself mad.

THEN came David to Nob unto Ahimelech the
priest: and Ahimelech was afraid² at
with the first clause of ver. 15, and that the two may be
thus joined: 'And thou wilt not remove thy mercy from
my house . . . And Jonathan said (not) remove (his
mercy) from the house of David.' The second clause
appears to be a solemn invocation of Jonathan's that,
in case David should deal thus generally, that the
Lord would reward him by the overthrow of his
enemies: 'And may the Lord require it from the hand
(or, repay it upon) the enemies of David.'¹

REFLECTIONS.—How great is the value and
usefulness of a true friend, especially in a time of dis-
tress and danger! The strongest disinterestedness
of affection is implied in cordial friendship—it extends
to posterity, as well as to its immediate objects. When
influenced by it, we cannot cherish the shadow of what
might produce a separation; and can more readily be
abused ourselves, than have our friend ill-treated.

Great patience, meekness, and prudence are necessary
when we have to deal with foul-mouthed, malicious,
and ungrateful persons. They are tenderly and
solemnly concerned should friends part, in view of having
their next meeting in eternity! But most necessary is
a constant instruction to Jesus Christ, and his everlasting
reign. . . . all our salvation and all our desire.

CHAPTER XXII. [Ver. 1. The word Nob signifies
's a high place,' and we may conclude that it stood
on a height. Its geographical position is incidentally
indicated in the north of Gilead, for it was south of Gilead, for
David was on his way to Philistia when he called at
Nob. It was also close to Gibeah. From 15. 10, 33 we learn
its connection with Judah, and its not far from
Anathoth. About a mile south of the site
of Gibeah is a conical rocky hill, on whose summit and

with the first clause of ver. 15, and that the two may be
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of Gibeah is a conical rocky hill, on whose summit and

sides are traces of a small but very ancient town. It
commands a wide view, including the top of Mount
Zin. This appears to me to be the site of Nob.²

Ver. 4. [The latter part of this verse as here trans-
lated is unintelligible. The meaning of it appears to be
this—'The bodies of the young men are clean; and
the way we i.e. the purpose or enterprise on
which we go is common (that is, not strictly ecclesiastical).

The conduct of God in granting this
men in danger of death, but
never deal to the world, would him have been the last to
intervene, such a weapon to the weakness of David's
men, though the part which the
sides are traces of a small but very ancient town. It
commands a wide view, including the top of Mount
Zin. This appears to me to be the site of Nob.²

Ver. 10. [The site of Gath has been a subject
of difficulty and doubt among biblical geographers.
Its exact position is not described in Scripture. From
a careful study of incidental notices, and of the topography

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out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessels.

6 So the priest gave him hallowed bread; for there was no bread there but the showbread that was taken from before the Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmens that belonged to Saul.

8 And David said unto Ahimelech, Is there not here under thine hand any sword or spear? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that; give it me.

10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands; and David his ten thousands?

12 And David lay up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad, and danced before them; and he had made for himself two valves placed on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is mad. Wherefore then have ye brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house? of the country, I have come to the conclusion that it stood upon the conical hill now called Tel-arad. It is about 7 miles from Bethshan, and 6 miles north of Elantheropolis. It stands close to the base of the mountains of Judah. The site is a most commanding one, and well suited to a royal city. Gath appears to have been in ruins in the time of Amos, ch. 6:2; and with the exception of an accidental allusion to it in a proverb, Mt. 1:10, we hear no more of it in history. It is not mentioned by the later prophets among the royal cities of Philistia."

REFLECTIONS.—High stations are slippery places. Often a person is scaredly fixed in when he is driven from them. How weak are the best of men when left to themselves; and how unreasonable therefore to be securely or self-confident! We know not what temptations are before us, or how weak we are to resist them. God will have mercy and not sacrifice; and what we have devoted to his honour may become the means of our protection. But even in the house of God Satan has his spies, who come pretending to worship, but for malicious oppression sometimes makes a wise man mad; and the fear of man causes a snare. But in every trial God can open a way for our escape even our enemies' instruments of our deliverance. In distress, let me flee to God's sanctuary, where I may have the shelter of spiritual armour. However, providence alter my lot, let me always retain my Christian candour; and if my troubles be great, let my faith and patient endurance attend me; not crassness or dissimulation.

CHAPTER XXII. (Ver. 2. There were with him about four hundred men.) David has been much cared for by his friends. He is the man in distress is not necessarily a wicked man, nor has his original word any such unfavourable meaning. Neither is every man in distress necessarily a dishonest man—and the refugees in debt may have merely fled from slavery to which the law subjected them and their families. Nor is every discontented man necessarily a bad subject—indeed how any wise man could have been otherwise than discontented with the wicked government of Saul? A problem that no sensible man should solve before they accuse David of affording such men a refuge from Saul's misgovernment.

C. REFLECTIONS.—What terrible distress attends earthly promotions! But God will certainly take care that his persecuted people may always have some friends; and such as suffer with them shall be glorified together. Yea, God often puts the greatest honour upon the most unlikely objects. And Jesus will in no wise confound any that trust in him. How unsound is the life of the saints on earth! and often the trials are reserved for old age, when there is least strength to bear them. But it holds well when children prefer the safety of their parents to their own; and when in trials we expect good at the Lord's hand, and readily
said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait at this day?

14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to inquire of God for him? be it far from me. Let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 And the king said unto the sons of Ahimelech, which were his priests, "You and the priesthood that is with you shall certainly perish:" for the Lord hath sought a man after his own heart, even a man that feareth the Lord; so that the Lord may speak unto him.

18 And the king said to Doeg, Turn thou, and fall upon the priests.

19 And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

20 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

21 And Abiathar showed David that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

CHAPTER XXIII.

1 The Philistines fight against Keilah: David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go and smite the Philistines, and save Keilah.

2 And David's men said unto him, Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?

3 Then David inquired of the Lord, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

4 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

5 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

6 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

7 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

8 And David knew that Saul secretly practised mischief against him, and said to Abiathar the priest, Bring hither the ephod.

9 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

10 And David knew that Saul secretly practised mischief against him, and said to Abiathar the priest, Bring hither the ephod.

11 Then Saul sent messengers unto the city of Keilah, saying, Say, Is there any one in the city with David? and no man answered him.
I. SAMUEL XXIV.

David cut off Saul's skirt.

And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon; and when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammath-lekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

CHAPTER XXV.

1 David in a cave at Engedi, having cut off Saul's skirt, spares his life. 8 He slays there his threescore and ten. 16 Saul, acknowledging his fault, takes an oath of David, and departeth.

And it came to pass, when Saul was returned from pursuing after David, and David upon the rocks of the wild goats.

3 And he came to the sheepe-cotes by the way, where was a cave; and Saul went in to cover his feet: and David went in, and his men remained in the shades of the cave.

4 And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemies into thy hand; and David arose, and cut off the skirt of Saul's robe privey.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked beholding him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest

...
thou men's words, saying, Behold, David seeketh thy hurt.

10 Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee: and I said, I will not put mine hand against thee; for he is the Lord's anointed.

11 Moreover, 'my father, see; yea, see, the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe and killed thee not, know thou and see that 'there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou 'hastenst thy soul to take it.

12 The Lord judge between me and thee, and the Lord avenge me of thee. But mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness prospers from the wicked: but the mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea? 

15 The Lord therefore 'be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, 'Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, 'Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou shouldest show this day how thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day.

friendship with these be renewed day by day! Behold how men's malice renders them miserable: and how ready brethren of the same tribe are to betray us: but God in his providence interposes for the relief of his people when their danger is at the greatest. Fear not then, my soul—only believe, and thou shalt see the glory of God.

CHAPTER XXIV. [Ver. 21. Saul's character is a most remarkable one. It is in part illustrated by the fierce, wayward, finical nature of the tribe to which he belonged. It is a thing we must add a tint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, but they were unequal to the wild accesses of religious zeal or insanity which ultimately led to his ruin. He caught the prophetic inspiration in finical gusts. Fortunately he would enter into it for the time, as he came within the range of his better associations. But then he would be again the slave of his common pursuits. He to this we must add a tint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, but they were unequal to the wild accesses of religious zeal or insanity which ultimately led to his ruin.

REFLECTIONS.—Restless is the malice of wicked men; but God can bring us very near to danger and yet keep us safe. He can deliver up his enemies into the hand of the weakest of his people. How falsely rash men misinterpret the promises and threatenings of God. But we must not avenge our own quarrels, nor take all the advantages against our enemies which Providence puts in our hand; but rather pursue patience and kindness. If temptations come to us in a pleasing form, we must flee from them; our conscience must not start, not even in the least supposed opposition. If they come to us in the most distant appearance of evil, it is honourable, when only there is innocence, but heavenly Providence clearly manifesteth the truth of their object; and that preservation—so words are most effectual to break the bones and turn a prey; and to kings are flattering and deceitful cordiars! And how shameful and galling to find that through them we have been persecuting our principal friends! But there may be confession and remorse where there is no real repentance. Love to our enemies, and a mild and generous behaviour under great provocations, are glorious tokens of future greatness. But how mad is the malicious injuring of those at whose mercy we are and all that we have, may soon lie; and how prudent to keep the thumb against a known enemy! Fits of partial repentance will not last long.

CHAPTER XXV. REFLECTIONS.—Was not Samuel a figure of Jesus Christ, our great Priest, Prophet, Deliverer, and Judge? How earnestly desired, and how supernatural was his birth! Early was he devoted and called to, prepared for, and employed by his Father's service. How extensive is his office! He casts his eye on all, but it is not only his part to smite his enemies, but to render the passages of every heart and every mind. But from the best ministers there is a shallowness, there was nothing but the most cordial friendship, and no reserve—no words are most effectual to break the bones and turn a prey; and to kings are flattering and deceitful cordiars! And how shameful and galling to find that through them we have been persecuting our principal friends! But there may be confession and remorse where there is no real repentance. Love to our enemies, and a mild and generous behaviour under great provocations, are glorious tokens of future greatness. But how mad is the malicious injuring of those at whose mercy we are and all that we have, may soon lie; and how prudent to keep the thumb against a known enemy! Fits of partial repentance will not last long.

20 And now, behold, 'I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 Swear therefore unto me by the Lord that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men went up unto the hold.

CHAPTER XXV.

1 Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish, and evil in his doings; and he was of the house of Caleb.

4 And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent ten young men; and David said unto the young men, Get ye up to Carmel, and go to Nabal, and 'greet him in my name.

6 And thus shall ye say to him that liveth in prosperity, Peace be to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shepherds: now, thy shepherds which were with Saul's acknowledged his wickedness.

20: And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21: Swear therefore unto me by the Lord that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house:

22: And David sware unto Saul. And Saul went home; but David and his men went up unto the hold.

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we the Hebrews, not, indeed, well pleased with the destruction of their land, but the time had come for the deliverance of their people. And the hour of trial had arrived.

Then Abigail made haste, and took five loaves of bread, and a bottle of wine, and five cakes of figs, and a five lamb ready dressed, and five measures of parched corn, and an hundred choice clusters of raisins, and two hundred cakes of figs, and laid them on asses.

And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

(Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertaineth unto him; and he hath requited me evil for good.

So Sa and more also do God unto the enemies of David, if I leave of all that pertaineth to him by the morning light any that pisseth against the wall.

And when Abigail saw David, she lighted off the ass, and fell before David on her face, and bowed herself to the ground.

And he fell at her feet, and said, Upon me, my lord, upon me be this iniquity; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

Let not my lord, I pray thee, regard this Belial, Even Belial; for as his name is, so is he; Nabal is his name, and folly is with him: but thine handmaid saw not the young men of my lord, whom thou didst send.

Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

And now this thy servant hath heard of thy good will toward my lord David, as that thou wouldest send me unto thee.

I pray thee, let this head of my master's pottage come now to my lord; and let him have it to his meat, and let my lord do what pleaseth him.

But as touching Nabal the dumb ass, behold, let it speed according to thine opinion which is good in thy sight.

And David's young men came, and said, Tell us, where is the place of water? so we may go and wash our hands and our feet.

And David said, This is the place of water; even the place of washing for both Bathsheba the wife of Uriah, and the woman, and the men that be with me, the Cushites, the lubricated.

Abigail hastens to pacify David.

I. SAMUEL XXV.

and five sheep ready dressed, and five measures

of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertaineth unto him; and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that pertaineth to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And he fell at her feet, and said, Upon me, my lord, upon me be this iniquity; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this Belial, Even Belial; for as his name is, so is he; Nabal is his name, and folly is with him: but thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this thy servant hath heard of thy good will toward my lord David, as that thou wouldest send me unto thee.

28 I pray thee, let this head of my master's pottage come now to my lord; and let him have it to his meat, and let thy lord do what pleaseth him.

29 But as touching Nabal the dumb ass, behold, let it speed according to thine opinion which is good in thy sight.

30 And David's young men came, and said, Tell us, where is the place of water? so we may go and wash our hands and our feet.

31 And David said, This is the place of water; even the place of washing for both Bathsheba the wife of Uriah, and the woman, and the men that be with me, the Cushites, the lubricated.

32 Abigail hastens to pacify David.
and the battles of the Lord, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he slay, out of the middle of a sling.

30 And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel, that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causelessly, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thy handmaid.

31 ¶ And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me:

32 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

33 For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hast desired me to come, and to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

34 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house: see, I have hallowed to thee the voice, and have accepted thee person.

35 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

36 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a corpse.

37 And it came to pass, about ten days after, that the Lord smote Nabal, that he died.

38 And when David heard that Nabal was dead, he said, Blessed be the Lord God of Israel, who had avenged the blood of his servant Abel, the son of Berechiah. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her, and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

CHAPTER XXVI.

1. Soul, be the discovery of the Ziphites, excommuniate to Hachilah against David. 2. David coming into the wilderness of Hachilah, kills Saul, but taketh his spear and sword. 3. David reproacheth Abner's insolence, 12. Rechabite, 13. Saul acknowledgeth his sin, and returneth home.

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? 2 Then Saul arose, and went down to the wildness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wildness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way: but David abode in the wildness: and he saw that Saul came after him into the wildness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David, and said to 'Aliumelech the Hittite, and to 'Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay asleep within the trench, and his people lay round about him, keeping watch over him: for Saul had said, Take watch over the people of the Lord: and he was afraid of the people of the Lord.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, that I may speed thee.

at last. But they who sinfully multiply their wives must not expect to enjoy much of family pleasures.

CHAPTER XXVI. REFLECTIONS.—One sin usually involves men in another, lest they should suffer for the former; and none are more restless in promoting mischief than treacherous neighbours and unfaithful kinmen. Unsanctified hearts soon lose the impression made by convictions of sin; and a little irritation will revive it all over again, where the reconviction is not sincerer: but God can always disarm the malignant, and leave them a prey to the feeble. It is dangerous to be without an engaging temptation, and to neglect repeated opportunities of avenging ourselves! And it highly becomes the Christian thus to commit his cause into the hand of God, and to wait his time and way of advancing him to honour.
with the spear even to the earth at once, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord’s anointed, and be guiltless? 10 David said furthermore, As the Lord liveth, he that smiteth him shall be put to shame, and his seed shall be cut off from the earth. 11 The Lord forbid that I should stretch forth mine hand against the Lord’s anointed, but I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. 12 So David took the spear and the cruse of water from Saul’s bolster, and they gat them away; and no man saw it, neither knew it, neither awaked, for they were all asleep, because a deep sleep from the Lord was upon them. 13 Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them: 14 And David cried to the people, and to Abner the son of Ner, saying, Arisest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? 15 And David said to Abner, Art not thou a valiant man? and who is like thee in Israel, wherein thou wast about the king’s事务, and whither thou wast never absent from the king’s presence? 16 And who is like thee in the king’s service, whom thou hast been so faithful to him? 17 And Saul knew David’s voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. 18 And he said, Wherefore doth my lord thus pursue after his servant? for what hast thou done? 19 And Saul said, I know what thou hast done, and how it was, that the LORD delivered into thy hand a troop of threescore and ten full armed men which was with me; and what hast thou done with my servant? 20 Now therefore, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, then let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. 21 Now therefore let not my blood fail to the most hardened sinner, even though their convictions should never have any saving issue. God’s dispensations do all concur to prove him a righteous judge. They who show mercy may hope to find mercy. And God will make his enemies bow before the feet of his persecuted saints, and know that he hath loved them, and will promote them to honour.
David dwelt among the Philistines.

7 ¶ And the time that David dwelt in the country of the Philistines was over a full year and four months.

8 ¶ And David and his men went up and invaded the 4Geshurites, and the 5Gittites, and the 6Gezerites; 78 for those nations were of old the inhabitants of the land, as thou goest to Shur, 1even unto the land of Egypt.

9 ¶ And David 9smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 ¶ And Achish said, Whither have ye made a road? And David 10said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive to bring tithings to Gath, saying, 12lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him, 9therefore he shall be my servant for ever.

CHAPTER XXVIII.

1 ¶ Achish putteth confidence in David. 3Davids, having destroyed the workers with familiar spirits, 4and now in his fear forsake God, 7seeketh to a witch. 9The witch, encouraged by Saul, raiseth up Samuel. 16Saul, hearing his ears, 17sounded. 21The woman, with her serpents, refresheth him with meat.

AND it came to pass in those days, 5that the Philistines gathered their armies together for war, to fight with Israel. And Achish said unto David, Know thou assuredly that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now 4Samuel was dead, and all Israel had lamented him, and buried him in Ramah; even in his own city: and Saul had put away those that had familiar spirits, and the wizards, 9out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gibbon.

5 ¶ And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 ¶ And when Saul inquired of the Lord, the Lord answered him not, neither by 3visions, nor by Urim, nor by prophets.

7 ¶ They then said Saul unto his servants, 5Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8 ¶ And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me up whom I shall name unto thee.

9 ¶ And the woman said unto him, Be not afraid. Thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then hast thou a snare for my life, to cause me to die?

10 ¶ And 3Saul swear to her by the Lord, saying, As the Lord liveth, there shall be no punishment happen unto thee for this thing.

11 ¶ Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 ¶ And when the woman saw 3Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou 3sawst Saul.

13 ¶ And the king said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And 4Saul said to Samuel, Why hast given, rather than to expect safety out of the Lord's land, rather than in it. It is good to be always zealous against the Lord's devoted enemies. But we have need of grace, not only to make us do well, but to make us honestly stand to what we have done; otherwise strong temptation will involve us in the guilt of the basest equivocation.

CHAPTER XXVIII. 1.[Ver. 12. And when the woman saw Samuel, she cried with a loud voice, etc.] Every interpretation of the venerable Brown is entitled to respect, and the marginal note is not merely the popular opinion, but is largely supported by most learned authorities. Nevertheless, regard to what we believe compels us to express a different opinion, on the following grounds:—(1) The possessors of familiar spirits, whether such possession be considered a reality or pretence, were utterly condemned by God. See note on ver. 5. (2) This woman tells practically a lie; for she pretended to be able to bring up any one from the dead, and that not the appearance, but the very person—a thing impossible, Ec. 12, 7; Re. 1, 18. (3) She had already himself (see note on ver. 10), and she pretends not to know him. (4) The reasoning in ver. 12 is false; for even had Samuel come up, that did not amount to Saul. (5) She tells another lie; for she not only reports that she saw "gods ascending out of the earth," but affirms Samuel came out of it also; no such thing is said at Ramah, but at Endor. (6) Saul did not look at the pretended appearance, but was looking on the ground. (7) The pretended Samuel (for no doubt he was an accomplice of the Fythones to represent him) addressed his power to bring him up dead—another falsehood, seeing it contradicts the plain declaration of the scriptures, and ascribes to a condemned sinner the power of giving life—the prerogative of God alone. But if all were impure why does the narrative speak of Samuel as if he were really raised? Because it records what occurred as matter of history, leaving the history to explain itself that if the apparition were not Samuel, how could it foretell the death of Samuel? Because the event was very probable, yet the answer proves the queller was not; for whether Saul and his sons died or survived, the words "thou shalt be with me" could have been pleaded as true for Samuel, according to the Fythones, was either dead or alive as might best suit her purpose. C.

REFLECTIONS.—The enemies of the church cruelly seize their opportunity when their principal opponents are out of the way. And when God hath left a country, it is easy for enemies to penetrate into the very heart of it. How hard it is for saints to act honestly when they have wandered out of God's way!
David marches with the Philistines.

CHAPTER XXIX.

1 David marched with the Philistines: their princes were offended therefore.
2 And the lords of the Philistines passed on by hundreds and by hundreds, but David and his men passed on in the rear-ward with Achish.
3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?
4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?
5 Is not this David, of whom they sang one to another in dances, saying, Saul slew thousands, and David his tens of thousands?
6 Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in have been before me; and I have found no fault in thee since I appointed thee: therefore follow me, and I will shew thee how the Lord hath answered me.
7 Wherefore now return, and go in peace, that thou dissemble not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant, that thou hast appointed me to day unto the present day?
9 And Achish answered and said to David, Know for a certainty that thou shalt die, and no man else shall inherit the kingdom.

10 Wherefore now rise up early in the morning with thy master's servants that are come.
FAMILY CONVEYANCE, SYRIA—A PICTURE TAKEN NEAR JEZREEL,
WHERE AHAH LIVED. [1 Samuel, xxix:1].—“Now the Philistines gathered
together all their armies to Aphek; and the Israelites pitched by a fountain
which is in Jezreel.” This picture illustrates for us the method of traveling in Pales-
tine. There are very few roads over which a carriage or a buggy can pass in the
Holy Land. In going from Jerusalem to Nazareth there is nothing but a path.
Tourists even have in many places to ride in single file. So rocky is this single
pathway that it often becomes necessary in going down steep hills to alight from
the saddle and walk. The horses and mules are very sure-footed, and appear to have
learned from many generations of experience how to pick their way among the
rocks, and to hold their footing even on the side of the steepest and roughest moun-
tains. In the above conveyance the family of the man who leads the horse is
balanced and packed away in the covered boxes you see strapped to the horse’s
back.
Men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

11 And they found an Egyptian in the field, and brought him to David, and gave him bread; and he did eat; and they made him drink water;

12 And they gave him a piece of cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom longest thou? and whence art thou? And he said, I am an young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, I will bring thee down to this company.

16 And when he had brought him down, behold, they were spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day, and there escaped not of them a man, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking unto them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken unto them: David recovered all.

20 And David took all the flocks and the herds, which they drove before those other cattle, and said, This is David's spoil.
David recovers the spoil.

I. SAMUEL XXXIII.

Joab and his army, and his sons slain, and his armour-bearer kill themselves. 1. The Philistines possessed the forsoaken towns of the Israelites. 2. They took all over the dead bodies of Saul and his sons.

2. The men of Jabesh-gilead, recovering the bodies by night, buried them, and buried their bones at Jabesh.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2. And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3. And the battle went sore against Saul, and the archers shot him, and he was sore wounded of the archers.

4. So Saul took his sword, and drew it through the body, and fell upon his sword, and died: thus did he die; for his mother's sake.

5. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6. So Saul died, and his three sons, and all his armour-bearer, and all his men, that day together.

7. And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10. And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.

11. And when the inhabitants of "Jabesh-gilead" heard of that which the Philistines had done to Saul,

12. All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13. And they took the bones of Saul and of his sons, and burnt them at Beth-shan, and fasted seven days.
Contain the history of forty years; exhibiting the troubles and triumphs of the man according to God’s own heart; particularly, His concern for the death of Saul and Jonathan, I. His struggles against, and prevalence over, the house of Saul, ii.-iv. His instalment on the throne of Israel; bringing up the ark to Jerusalem, v., vii. His kindess to Mephibosheth, ix. His conquests of the Philistines, Moabites, Edomites, Syracites, and Ammonites, x. His rebellion, xii. His adultery with Batsheba and murder of Uriah; with the punishment of it in the death of his adulterous child—in the incest and death of Absalom—and in the revolt of Sheba, xii.—xxi. His removal of the famine inflicted for Saul’s murdering of the Gibeonites, xxi. His song of praise for his deliverances, xxii. His last words, and the list of his noted warriors, xxiii. And his stopping of the plague which he procured by his numbering of the people, xxiv.

CHAPTER I.
1 The Amalekite, who brought tidings of the Israelites’ defeat, and accursed Saul’s death, is slain. 2 David and his men mourn thereat. 3 David’s lamentation over Saul and Jonathan.

NOW it came to pass after the death of Saul, 4 when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; 2 it came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. 3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. 4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? 6 And the young man that told him said, As I happened 7 by chance 7 upon Mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. 7 And when he looked behind him, he saw me, and called unto me; and I answered, Here am I. 8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me. 10 So I stood upon him, and slew him.
WOMAN RIDER, JAFFA—FROM WHERE JONAH EMBARKED TO TARSISH. [II. Samuel, 1:20]—"Tell it not in Gath, publish it not in the streets of Ashkelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." The above is an illustration of a riding scene taken in Jaffa. Jaffa is one of the ancient cities of the Philistines, and the woman and little girl we see on the donkey may be descendants. for all that we know, of this ancient people. We know at least that the woman is a Mohammedan by the fact that her head is covered. There is but one item in this scene that serves to distinguish it from like scenes, such as might have been witnessed in Jaffa from the days of the ancient Philistines down to the present time. That item is the umbrella. That is modern. In all other respects the picture illustrates thousands of years of history.
David anointed king over Judah.

dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in the high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAPTER II.

1 David, by God's direction, with his company went up to Hebron, where he is made king over Judah. 2 And he anointed the men of Judah-gilead for their kindness to Saul. 3 And then David was anointed king of Judah. 4 A mortal skirmish between twelve of Abner's and two of Joab's men ensued. 5 At Abner's advice, Joab went on a raid. 6 Absahel's burial.

AND it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitis, and Abigail, Nabal's wife, the Carmelite.

treaties. Many of the titles appear at first sight to have little connection with the subject-matter, and it often requires a lengthened explanation to give them their proper significance. I have no doubt that the title of this noble ode was Zephath: 'The Bow.' The reason for the title it is difficult to perceive. The arrow is mentioned in ver. 22; it is besides a mortal ode, and the bow was one of the principal weapons used in the fatal battle of Gilboa—a weapon, too, in the use of which the Benjaminites were especially skilled. Taken in this sense the words of David are appropriate and most expressive. 'Teach the children of Zadok the priest; he shall, in the written in the Book of the Righteous.'

Ver. 19. [This is one of the finest odes of the Old Testament. For martial fire, mingled with lofty sentiment and deep pathos, it is scarcely surpassed in the whole compass of literature. The noblest qualities of David's mind appear in all. His own sufferings and cruel wrongs are forgotten in the favour of his love and the depth of his grief. Not a bitter or revengeful feeling, not one word of exaltation, not one sentence even suggestive of a fault, is permitted to cloud the glowing picture of the departed hero. He sings only of Saul the mighty warrior, the delight of his people, the father of his beloved friend Jonathan, the assister of the needy, he dwells only on the best qualities and brightest features of the monarch.]

Ver. 21. [The second clause of this verse ought rather to be translated: 'For the shield of the mighty defended, the shield of Saul, not anointed with oil. It is the shield, and not the king, that is spoken of. It was not cleansed or polished.']

22 And the men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

23 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

24 And David sent messengers unto the men of Jabesh-gilead, and said unto them, 'Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.'

25 And now the Lord show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

26 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

27 But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim.

28 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

29 Ish-bosheth Saul's son, was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

30 And the time that David was king over the house of Judah was seven years and six months.

31 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

32 And Joab the son of Zeruiah, and the servants of David, went out, and met together
II. SAMUEL III.

Abner revolts to David.

by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and play before us. And Joah said, Let them arise.

15 Then there arose and went over by number, twelve, of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together; wherefore that place was called Helkath-hazzurim, which is in Gibeon.

17 And there was a very sore battle that day: and Abner was `beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was `as light of foot as a wild `roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his `armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? a

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, and the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David `had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER III.

NOW there was a long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron; and his first born was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai king of Geshur;

4 And the fourth, Achitophel, the son of Haggith; and the fifth, Shephatiah, the son of Abiathar;

5 And the sixth, Ibhar, by Eglah, David's wife.

These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.
THE JORDAN AT DAN—WHERE JEROBOAM SET UP THE GOLDEN CALF. [II, SAM-
uel, iii: 10.]—"To translate the kingdom from the house of Saul, and to set up the
throne of David over Israel and over Judah, from Dan even to Beer-sheba." Dan
is the most northern city of Canaan. It was originally called Lehem (Josh. six:
47). The inhabitants were related to the Sidonians. They lived by trade and had no
defense. Hence the place was easily conquered by the Danites and named Dan. It is now

known as Tell el-Kadi, and is the western and smaller of the two sources of the Jordan.
It is four miles from Cesarea Philippi on the road to Tyre. There are many ruins here,
all overgrown with rank weeds and poplar trees. This was the chief seat of Jeroboam's
idolatry, where he set up a golden calf. A little more than a mile southwest of Tell el-
Kadi is a ruined mound, called Daphne by Josephus, on which he said stood the idolat-
rous shrine which Jeroboam erected.
7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine? 8 Then was Abner very wroth for the words of Ish-bosheth, and said, Are all the tribes of Israel gathered unto thee, and hast thou made David king over them? 9 Now then send, and bring me word of him. And it shall be, when I come and see him, if he is in peace, and if he be in contention, then I will give thee my advice.

10 So Abner sent messengers to David, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

13 And he said, Well; I will make a league with thee: but one thing require of thee, that is, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver me my wife Michal, which I espoused to me for a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, even from Paltiel the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto her, Why goest thou to follow David? and is there lacking thee yet any thing? 17 And Abner had communication with the elders of Israel, saying, Ye sought David all these years; and the Lord your God was with him.

18 Now then do it; for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that was good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner aurer, and the men that were with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that Thiine heart desirith. And Abner sent Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that were with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? he held, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Then knewest Abner the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou deest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

28 And afterward, when David heard it, he said, I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner.

29 Let it be known unto the head of the host, and to all the people, that, behold, my lord Abner is dead.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth? 34 Thine hands were not bound, nor thy feet put into fetters, as a man falleth before wicked men,
II. SAMUEL V.

David anointed king over Israel.

35 And when all the people came to cause David to eat meat while it was yet day, David swore, saying, 'So do God to me, and more, also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them; as whatsoever the king did pleased all the people.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness.

CHAPTER IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slew Ish-bosheth, and bring his head to Hebron. 3 David anointed them to be princes, and Ish-bosheth's head to be burned.

And when Saul’s son heard that Abner was dead in Hebron, *his hands were feeble, and all the Israelites were troubled.* 2 And Saul’s son had two men that were captains of bands; the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin).

3 And the Beerothites fled to Gittaim, and were sojourners there until this day. 4 And Jonathan, Saul’s son, had *a son that was lame of his feet.* He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name was *Mephibosheth.*

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though they would have fetched wheat,* and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and got them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, *Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the Lord hath avenged me this day the day of Saul, and of his seed.*

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the Lord liveth, whom I have redeemed my soul out of all adversity,* 10 When one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings.

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they *slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron,* but they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

CHAPTER V.

1 The tribes come to Hebron to anoint David king over Israel. 2 David’s army. 3 He taking Zion from the Jebusites, dwelleth in it. 4 Hiram sends to David. 5 Eleven sons were born to him in Jerusalem. 6 David, directed by God, smiteth the Philistines at Baal-perazim, 22 again at the mulberry-tree.

Then *came all the tribes of Israel* to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a *league with them in Hebron before the Lord: and they anointed David king over Israel.*

4 *David was thirty years old when he began to reign,* and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.
II. SAMUEL VI.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getheth up to the gate, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it The city of David: and David built round about it, from Millo inward.

10 And David went on, and grew great; and the Lord God of hosts was with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David an house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took him more concubines and wives out of Jerusalem, after he was come from Hebron; and there were yet sons and daughters born to David.

14 And these be the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, Ishhar also, and Elishua, and Nepheg, and Japhia,

15 And Elishama, and Elizada, and Eliphepa,

16 And the valley of Rephaim was the same. That is the valley of Ebron, as it is called unto this day. It is fifty cubits broad, and the place of Ela, and Bethaccherim, and Zohar, and Hobah, and EbenHor, and Zobah, and Hazazon, and Gaddah, and Ahaliab, and Gob, and Bethdibloch, and Bethmaaac, and Bethurim, and Ham妞, and Ez大, and Betul, andember, and Zimri, and Zebul, and Ram, and the valley of Rephaim.

17 The Philistines also came and spread themselves in the valley of Rephaim. 8 And David inquired of the Lord, saying,

He fethche the ark from Kirjath-jearim.

Shall I go up to the Philistines with thee? wilt thou deliver them into mine hand? And the Lord said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burnt them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David inquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, and smite the host of the Philistines.

25 And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou came to Gazer.

CHAPTER VI.

1. David fetched the ark from Kirjath-jearim on a new cart. 6 Uzzah is smitten at Perez-zarah. 9 God blesses Obed-edom for the ark. 12 David brings the ark into Zion with sacrifices, dances before it, for which Michal despiseth him. 17 He dwelt in a lowly Sukkah, and received from the ark in joyful ceremonies sacrifices and feasting. 20 Michal reproving David for his religious joy as children to her death.

AGAIN David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of The Lord of hosts, that dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drew the new cart.

4 And they brought it out of the house of Abinadab, which was at Gibeath, accompanying the blind and the lame to the door of the house, and put the ark upon a new cart, and set the ark of God, and went up thither with it.

5 For David and all Israel went to worship before God.

6 And the ark of God remained at Kiriath-damar-lakin.

7 And David passed over before the ark of God with all Israel, and made a circuit round about the ark of God two circuits, and David worshiped before the ark of God.

8 Moreover David spake unto the Lord the words of this song, in the hearing of the congregation that was gathered together.

9 And David did according to all that David said in the name of the Lord, for the thing was pleasant in David's eyes and in all Israel's eyes.

10 And David went in to his house at Mahanaim.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David an house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took him more concubines and wives out of Jerusalem, after he was come from Hebron; and there were yet sons and daughters born to David.

14 And these be the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, Ishhar also, and Elishua, and Nepheg, and Japhia,

15 And Elishama, and Elizada, and Eliphepa,

16 And the valley of Rephaim was the same. That is the valley of Ebron, as it is called unto this day. It is fifty cubits broad, and the place of Ela, and Bethaccherim, and Zohar, and Hobah, and Eben-Hor, and Zobah, and Hazazon, and Gaddah, and Ahaliab, and Gob, and Bethdibloch, and Bethmaaac, and Bethurim, and Ham妞, and Ez大, and Betul, andember, and Zimri, and Zebul, and Ram, and the valley of Rephaim.

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18 The Philistines also came and spread themselves in the *valley of Rephaim.* 9 And David inquired of the Lord, saying,

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25 And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou came to Gazer.

CHAPTER VI. REFLECTIONS.—Perpetual visibility and splendour are marks of a true church. The ark, the most notable symbol of God's presence, continued long in obscurity. God can be graciously present with his people even when they want his solemn ordinances; and it is his presence that renders his ordinances truly glorious. Such as have high thoughts of him will reverence all his institutions. The greatest need think no disparagement to join with the meanest before the great God, their common Maker and Saviour. Singing of psalms to his praise is always esteemed when God revives a spirit of religion. God's ordinances are relative to the manner as well as to the matter of his worship ought to be exactly observed: and the authority of men, or bad precedents, should never be used against those with which the express words of God, by rashness and intemperate zeal we are apt to give wrong touches to God's ark; and no good intention will atone for our irreverence or presumption. Men
Exterior of the Tower of David. 

[II Samuel, v:9]—“So David dwelt in the fort, and called it the City of David. And David built round about from Millo and inward.” The Tower of David stands in that part of Jerusalem which he first captured, and where he lived. The present building we see is called the Hippicus of Herod, which was spared by Titus, as Josephus asserts, in order to remain as a perpetual testimony of the difficulties which the Roman conquerors overcame. It was erected by Herod and named in honor of his friend Hippicus. The present entrance is on the west side. The royal castle and palace of Herod was connected with this and other towers. The whole was very strongly fortified and fitted up with great splendor. Josephus speaks of its magnificent halls, gardens, and sculptures. Nothing is left but the base of the tower we see.
GENERAL VIEW OF THE MOSQUE EL-AKSA—A PLACE OF MOHAMMEDAN WORSHIP ON THE PREMISES, WHERE THE TEMPLE BUILT BY DAVID'S SON, SOLOMON, ONCE STOOD. [II. Samuel vi:17.]—"And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the Lord." The Mosque el-Aksa stands upon a portion of the ground once occupied by the temple. Where the ark rested in Jerusalem before the temple was built we do not know. In all probability the tabernacle which David pitched in Jerusalem was upon the same ground upon which Solomon afterwards built the temple. This is very probable, because this part of Jerusalem, containing thirty-five acres of land, has, as far as we know, in all ages been reserved for purposes of worship. It seems very reasonable, then, to conclude that the tabernacle David pitched for the ark rested upon the same premises we now behold represented in this picture.
God blesseth Obed edom for the ark.

5 And *David, and all the house of Israel, played before the Lord on all manner of instruments made of fir-wood; even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to *Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was *displeased, because the Lord had made a breach upon Uzzah; and he called the name of the place Perez-uzzah to this day.

9 And David was *afraid of the Lord that day, and said, *How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David; but David carried it into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

14 And *David danced before the Lord with all his might; and *David was girded with a linen ephod.

15 So *David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

16 And as the ark of the Lord came into the city of David, *Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.
David promised blessings.

II. SAMUEL VIII.

The Lord God? and what is my house, that thou hast brought me hither? 19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of the house of thy servant, that it should continue forever; and this is the manner of man, O Lord God? 20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

Wherefore thou art great, O Lord God; for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make them a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

For thou hast confirmed to thyself thy people Israel, and to be a people unto thee for ever; and thou, Lord, art become their God.

And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel; and let the house of thy servant David be established before thee.

For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hast thy servant found in his heart to pray this prayer unto thee.

And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant.

CHAPTER VIII.

1. David subdueth the Philistines, and maketh the Moabites tributary.

2. He smiteth Hadadezer and the Syrians. 3. For he saith, The Lord God, all the kingdoms of the heathen, and of the children of Israel, is the Lord God. 4. And he smiteth them, and saith, The Lord God hath delivered me: and they have delivered him. 5. And David went on, and smote the Philistines, and came unto the border of Moab.

6. And David smote the Philistines, and subdued them.
II. SAMUEL IX.

A list of his principal officers.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David got a name when he returned from smiting the Syrians in the valley of Salt, being eighteen thousand men.

14 And he put garrisons in Edom; throughout all Edom did he put his garrisons: and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice1 unto all his people.

16 And Joab the son of Zeruiah was over the host;2 and Jehoshaphat the son of Ahilud was recorder;3

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar,4 were the priests; and Seraiah was the scribe.

18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

CHAPTER IX.

1 David by Ziba sent for Mephibosheth. 7 For Jonathan's sake he entertained him at his table and restored him all that was Saul's. 9 He made Ziba his father.

2 And David said, Is there yet any that is left of the house of Saul, that I may show kindness for Jonathan's sake?1

3 And there was of the house of Saul a servant, whose name was Ziba: and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is.

3 And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God2 unto him? And Ziba said unto the king, Jonathan hath yet a son, which is 1name on his feet.

4 And the house of Saul had a servant, whose name was Ziba; 5 and Saul's wife Zelma; 6 and the king said, Art thou Ziba? And he said, Thy servant is.
ROAD FROM BEYROUT TO DAMASCUS—IN KING DAVID’S DOMINIONS. [II. Samuel, viii:8.]—“And from Betah, and from Berothai, cities of Hadadezer, King David took exceeding much brass.” Dr. William M. Thompson thinks that the Berothai of II. Samuel, viii:8, is possibly Beyrouth. This he supposes because Hadadezer was either King of Damascus or in close alliance with it, and thus that Beyrouth may have been the seaport of Damascus as it is to-day, and that after David had conquered Damascus he might have crossed over Lebanon to her seaport where he collected exceeding much brass. The view we give above is on the road between Beyrouth and Damascus. We get a view of a little spur of the Lebanon mountains of which Isaiah speaks as follows: “Lebanon is ashamed and hewn down.” “The high ones of stature shall be hewn down.” “Lebanon shall fall by a mighty one.” (Isaiah xxxiii:9; x.xxx, 34.) And of which Ezekiel speaks as follows: “Upon the mountains and in all the valleys his branches are fallen.” (Ezekiel, xxxi:12.)
to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaven off the one half of their beards, and cut off their garments in the midst, even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

6 And when the children of Ammon saw that they *sent* before David, the children of Ammon *sent* and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah* a thousand men, and of Ish-tobeh twelve thousand men.

7 And *when David heard of it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the *Syrians of Zoba*, and of Rehob, and Ish-tobeh, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the *choice men of Israel*, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the *Syrians* be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be* of good courage*, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the *Syrians*; and they fled before him.

14 And when the children of Ammon saw that the *Syrians* were fled, then they also fled before Abishai, and entered into the city. So
Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And hadarazer sent, and brought out the Syrians that were beyond the river, and they came to Helam: and Shoba, the captain of the host of the host of Hadarazer, went before them.

17 And when it was told David, the gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots, and forty thousand horsemen, and smote Shoba, the captain of their host, who died there.

19 And when all the kings that were servants to Hadarazer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAPTER XI.

1 And Jehovah besieged Rabah; 2 David committed adultery with Bathsheba. 3 Uriah sent for by David to cover the adultery, came to David, but went not to go down to his house. 4 He carried the letter of his death. 5 And Dathan and Abiram the nearest to David. 26 David took Bathsheba to wife.

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah; but David tarried still at Jerusalem.

And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to behold.

And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

And David sent messengers, and took her: and she came in unto him, and he lay with her; (for she was purged from her uncleanness;) and she returned unto her house.

And the woman conceived, and sent and told David, and said, I am with child. And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down into his house, David said unto Uriah, Camest thou not from thou journey? why didst thou not go down into thine house?

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents: and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here today also, and to-morrow. So Uriah abode in Jerusalem that day, and the morrow.

And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, and went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of a young man, which brought a report of the matter.

And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.
II. SAMUEL XII.

Nathan’s parable of the ewe-lamb.

1. The rich man had ‘exceeding many flocks and herds;’

2. But the poor man had nothing, save one little ewe-lamb, which he had bought, and nourished it up, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

3. And there came a‘traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but ‘took the poor man’s lamb, and dressed it for the man that was come to him.’

4. And ‘David’s anger was greatly kindled against the man, and said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die.’

5. And he shall ‘restore the lamb fourfold, because he did this thing, and because he had no pity.’

6. And ‘Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I spurned thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master’s house, and thy master’s wives into thy bosom, and gave thee the house of Israel and of Judah; and if there had been too little, I would moreover have given unto thee such and such things.

7. Wherefore hast thou ‘despised the commandment of the Lord, to do evil in his sight?’ thou hast slain Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

8. Now therefore ‘the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.’

9. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house; and I will take thy wives before thine eyes, and give they unto thine neighbours, and he shall lie with thy wives in the sight of this sun.

10. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

11. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; but ‘thou shalt die.’

12. Howbeit, because this deed ‘thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.’

Involving Joab, and the deserts of their post, and the Ammonites, as partners in his guilt: and, in fine, charging his murder on the providence of God! Oh! what fearful depths of corruption must be in my heart! How astonishing is it that Jesus and his Spirit should dwell in such a residence! How much am I indebted to God for his restraining grace! Let me then daily commit the keeping of my soul to God; and, if, as in the case of Jesus, Christ for repentance and forgiveness of my sins.

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And when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from his bed, and washed, and anointed himself, and changed his apparel; and came into the house of the Lord, and worshiped; and then he returned to his own house; and when he required, they set bread before him, and he did eat.

And he said, While the child was yet alive, I fasted and wept: but when I knew that the child is dead, I fasted not, nor wept: for I knew that I should not find favor in thine eyes. Therefore was my light turned into darkness.

And he sent and called for all the elders of Israel, and for Ahinoam the wife of David. And David said unto them, Will ye counsel me to bring up this child? for I am in great anguish: fill one cup or two with wine, and let me drink, and I will go, and I will go down to the grave.

And all the elders of Israel came to the king, and said every man, Why have your hands been loosed from your kingdom? for the king is the king. And all the elders said likewise.

And all the elders of Israel came to Ahinoam the wife of David, and said, As long as you live, you shall not eat bread, nor shall you drink water; for you shall beık ether of the life of the child that is born unto you, that she die not. And all the elders of Israel came to the king, and said so unto the king. And the king answered, Call me Jereal, and I will hear you.

And all the elders of Israel came to David, and said unto him, Thus and thus said Absalom to our master king.

And Absalom said unto Amnon, Bring me water, and let us drink. Therefore Amnon and all the people that were with him went unto the vineyard; and he brought home for Absalom, and for Joab, and for the king, and for all the princes of the people.

And Absalom said unto Amnon, Why came not Joab with you? And Amnon said, Joab, the king's son, would not go with me. Then Absalom said unto Amnon, Why will you drink water? and cause mine oxen to go and fetch water for you, and I and my men will carry it unto you.

And Amnon said unto Absalom, I will go with thee. So Absalom went with Amnon, and all the princes of the people. And Absalom said unto Amnon, I will not go with thee, but only three of my servants. And Absalom said unto Amnon, Whither goest thou? And Amnon said unto him, I go to the vineyard. And Absalom said unto him, Go not. But Amnon would not.

And Absalom had called the servants of his father, and said unto them, Come and bring me down to the vineyard, that I may show myself there. And the servants of Absalom did so, and brought him down, and every one set himself over his own vineyard. And Absalom said unto Joab, Why went not thou also with Amnon? And Joab said, I shall not go with thee, lest I lose my head.

And Absalom said unto Joab, Why didst thou not go with Amnon? And Joab said, I perceivethat the king's son hath no delight in me to go with him. So Absalom went unto Joab, but Joab would not go with Absalom. Then said Absalom, Shall I not then speak in mine own behalf? Wherefore I have said, So and so. And he set the three of his servants over his own vineyard, and goeth with him. And one of his servants said unto Absalom, What are you now doing? And he said, I am going to the vineyard. And he said, Why goest thou not with the king? And he answered, I would go with thee; but it grieveth the king's son.

And Absalom said unto Joab, Why wentest thou not with the king? And Joab said, I feared, lest the king charge me, Why hast thou not gone with Amnon? And I have this day disdained to come forth. And Absalom said unto Joab, This thing is evil in my sight; should I not now go to the king, and have such and such things spoken in mine ear? And the king said, Peace be with thee.

And Absalom said unto Joab, Why came not Joab with thee? And Joab said, I feared, lest the king charged me, why camest thou not with Amnon? And the king said, Peace be with thee.

And David said unto them, Why go you now from the way to go down to the vineyard? And they said, Because Absalom went down to the vineyard.

And he said unto Joab and to all the elders of Israel, See you not how you have prevailed against me? for as the goose is separated from the flock, so have I been separated from you. And he said unto them, My son Amnon is gone down, and I, I and all the people that were with me, fell upon them; and it came to pass, when I came up, behold, Amnon was dead, and they made me an oath, saying, Thou shalt not shed blood. Behold, therefore, now the blood of Amnon shall be theirs.

And now the king is our brother. God do so to Joab, and more also, if I leave thee alive this day to look upon me.

David's child dieth, 15 ¶ And Nathan departed unto his house: and the Lord struck the child that Uriah's wife bare unto David, and it was very sick. 16 And David therefore besought God for the child; and David fasted, and went in and lay all night upon the earth. 17 And the elders of his house arose, and went to him, to raise him up from the earth, but he would not, neither did he eat bread with them. 18 And it came to pass on the seventh day, that the child died. And the servants of David were afraid to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead? 19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. 20 Then David arose from his bed, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped; and then he returned to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep: for I said, Who can tell whether God will be gracious to me, that the child may live? 22 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her; and she bare a son, and he called his name Solomon; and the Lord loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord.
Panorama of Jerusalem—As seen from the top of the Mount of Olives. [II. Samuel, xii:31]—"So David and all the people returned unto Jerusalem." We are looking toward the Holy City now from the top of the Mount of Olives. Between where we stand and Jerusalem is the valley of Jehoshaphat. To the extreme left is a cluster of minarets with a small dome. This is the tomb of David on Mount Zion. To the north of it is Zion's Gate. Coming eastward nearer to our point of view, almost at the bottom of the valley, you see the pillar of Absalom. The road passing it leads to Bethany. On the hillside near the Jerusalem wall is the Moslem cemetery. To the west of the extreme right of the picture is the tower of David near the Jaffa Gate. No other city on earth has had a history so interesting. More pilgrimages are perhaps made to it to-day than in any former period. This is the city of David.
II. SAMUEL XIII.

5 And Jonadab said unto him, 'Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.'

6 So Ammon lay down, and made himself sick: and when the king was come to see him, Ammon said unto the king, I pray thee, let my sister Tamar come and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Ammon's house, and dress him meat.

8 So Tamar went to her brother Ammon's house, and there he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes. And he took his staff, and poured them out before him; but he refused to eat. And Ammon said, 'Have out all men from me.' And they went out every man from him.

9 And Ammon sent unto Tamar, saying, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Ammon her brother.

10 And when she had brought them unto him to eat, he 'took hold of her, and said unto her, Come lie with me, my sister.'

11 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this thing.

12 And he 'took her; and it was told in Israel, this thing that Amnon had done to Tamar his sister.

13 And Amnon said, Call every one. So they called every one. And Amnon saith unto Tamar his sister, Bring forth the bed-clothes of my sister Tamar. And she brought forth the bed-clothes of her sister Tamar. And Amnon said unto her, Lie with me, my sister. But she answered him, Nay, my brother: for I am not to shed blood, and break God's ordinance. For in a day thou mayest be mourning for others, and thou shalt not remove it.

14 But he 'took her; and he lay with her; and he rose up, and went out, and put the doors of the room fast.

15 Then Amnon 'hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her: and Amnon said unto her, Arise, he gone.

16 And she said unto him, There is no wraith; let us labour to pluck them as brands out of the burning, and bring them to Jesus the Saviour. If we must part with them, let us do it as Christians; and let their death fill us with the most serious impressions of our own. At the same time, let us forbear our patience by the comforting consideration of this pious king, let us return them into the hand of God, assured that 'their angels do always behold the face of our Father which is in heaven,' and that 'of such is the kingdom of heaven: and let it be our only concern that we meet them again in his presence.' Meanwhile, let us consider, that submission to God's strokes is the way to obtain the restoration of his comforts; and that he will not chide for ever, but will in due season remember mercy. Amen! that while Job was so zealous for David's honour, David, in his fondness for the heathen crown and his severity to the prisoners, should have no little consulted the honour of his God! But when a man lie heavy on his mind, what evil are they not capable of committing?

CHAPTER XIII. [Ver. 38. Geshur was a small kingdom on the north-eastern border of Palestine, beyond Jordan. It appears to have been in part at least identified with the territory of Lebanon, formerly called Trachonitis. The Geshurites maintained friendly relations with the Israelites east of the Jordan. A part of the land was held by Amnon, both being extensive cattle-owners. The community of occupation may have led to the alliance between David and the Gadites. Geshur was destroyed by Absalom, the father of this fruit of the marriage; and the wild acts of his life were doubtless to some extent the results of maternal training. P.]

Reflections.—Righteous, but awful, are the judgments of God; especially when he punishes sin with sin, and that remarkably similar! Children are apt to imitate their parents' sins without imitating their repentance. And near relatives should be cautious that their tender affection does not degenerate into lawless lust. How unbridled is lust when once indulged! the body often suffers through vile affections; and no station can render the man happy whose lusts rage within him. A wicked and subtle friend, who leads to snares and sin, is a dreadful companion. Deeds of cruelty are marked by cruelty. It is therefore extremely dangerous for those who have youth and beauty to be alone with the wanton. Better things can be more barbarous and foolish than, for

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you, Smite Ammon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded; and then all the king's sons arose, and every man got up upon his 'mule,' and fled.

30 ¶ And it came to pass, while they were in the way, tidings came to David, saying, Absalom hath slain all the king's sons; and there is not one of them left.

31 Then the king arose, and took his chariot, and went out; for he had prepared himself an army, until he was at the樘 of Nahon the Valadon.

32 ¶ And Jonadab, the son of Shimshai David's brother, answered, and said, Let not my lord suppose that they have slain all the young men the king's sons; for Absalom only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Absalom only is dead.

34 But Absalom fled. And the young men that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! as thy servant said, so is it.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur; and David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

CHAPTER XIV.

1 Now Joab, the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to 'Techoah,' and fetched

thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and 'anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoa spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king!

5 And the king 'said unto her, What all thefe shalt thou? And she answered, I am indeed a widowed woman, and my husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but one smote the other, and slew him.

7 And Joab said, What all thefe wilt thou? And she answered, I pray thee, let me now say one word unto the king. For he said, Say on.

8 And the king said unto the woman, Go thine house, and it shall be given thee according to thy will.

9 And the woman of Tekoa said unto the king, Remember me, O king, and forget not thy handmaid, when thou passest hence.

10 And the king said, Whose eyes are these, that I see weeping? And she said, It is the eyes of my husband's handmaid, that she mourneth for her husband.

11 And the king said, Wherewith wilt thou be ministered unto? What willst thou? for I will grant thee.
Absalom is brought to Jerusalem.

15 Yet doth he devise mean things; that his banishment be not expelled from him.

16 Now therefore that I come to speak of this thing unto my lord the king, it is because the people have made me afraid, and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

17 For the king will hear, to deliver his handmaid out of the hand of the men that would destroy me and my son together out of the inheritance of God.

18 Then thine handmaid said, The word of my lord the king shall now be comfortable, for as an angel of God, so is my lord the king, to discern good and bad; therefore the Lord thy God will be with thee.

19 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

20 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord, the king, none can turn to the right hand or to the left from that which my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

21 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king; in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 But in all Israel there was none so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it,) he weighed the hair of his head at two hundred shekels; after the king's weight.

27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar; she was a woman of a fair countenance.

28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore hast thou caused thy servants to set the field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

Chapter XV.

1 Absalom, by fair speeches and courteous, stealthed the hearts of the men of Israel. 2 Under presence of a voice he obtained leave to go to Hebron. 10 He maken there a dangerous conspiracy. 15 David upon the news from Jerusalem. 19 It would not be wise. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Oreb weeping. 31 He prophesey God to defeat Ahithophel's counsel. 32 Hushai is sent back with instructions.

1 And it came to pass after this, that Absalom prepared chariots and horses, and fifty men to run before him.

2 And Absalom rose early, and stood beside the way of the gate: and it was so, that when any man had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of the children of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 And it came to pass after forty years, the world are wiser in their generation than the children of light. Truth never shames its author; and it is honor- able to acknowledge our obligations.
Panorama of Jerusalem—The Holy City in Which David Lived Seen from the East. [II. Samuel, xv:14.]—"And David said unto all his servants which were with him at Jerusalem, Arise and let us flee; for we shall not else escape from Absalom." From our point of view we now move further northward, and again look across the valley of the Kidron from the Mount of Olives upon the Holy City. The swelling domes and towers and crosses of a new Russian church are at our feet. We see more tombs stretching along the eastward wall of the city to the extreme left. The Mosque of Omar, always the most conspicuous object in Jerusalem to-day, as the temple was in ancient times, stands with its enclosure of thirty-five acres of ground. There once stood the Jewish temple, and perhaps the tabernacle David pitched for the ark of the covenant before the temple was built. To the west and to the right of the mosque is the English church. This is the city from which David fled to escape from Absalom.
that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent six hundred men out of Jerusalem, that were called Bethposter's men, and they were spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were called seeresh; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices: and the conspirators were strong; for the people were increased continually with Absalom.

13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he take us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him, and the king left ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him, and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 Then said the king to Itai the Gittite, Wherefore goest thou also with us? return unto thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou comest not yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

21 And Itai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in life or death, even there also will thy servant be.

22 And David said to Itai, Go and pass over. And Itai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had passed out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation.

26 But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimelech thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered; and he went barefoot,
and all the people that was with him covered
every man his head, and they went up, weeping
as they went up.

31 ¶ And one told David, saying, 'Ahithophel
is among the conspirators with Absalom.'
And David said, O Lord, I pray thee, turn
the counsel of Ahithophel into foolishness.

32 And it came to pass, that when David was
come to the 'top of the mount, where he
worshipped' God, he beheld, 'Hushai the Archite' came
to meet him with 'his coat rent, and earth
upon his head;

33 Unto whom David said, If thou passest on
with me, then shalt thou be a burden unto me:

34 But if thou 'return to the city, and say
unto Absalom, I will be thy servant, O king;
as I have been thy father's servant hitherto, so
will I now also be thy servant: then mayest
thou for me defeat the counsel of Ahithophel.

35 And 'hast thou not there with thee Zadok
and Abiathar the priests? therefore it shall be,
that what thing soever thou shalt hear shall be
in the king's house, thou shalt tell it to Zadok
and Abiathar the priests.

36 Behold, they 'have' there with them their
two sons, Ahimaaz Zadok's son, and Jonathan
Abiathar's son; and by them ye shall send unto
me every thing that ye can hear.

37 So Hushai, David's friend, came into the
city, and Absalom came into Jerusalem.

CHAPTER XVI.

1. Ziba, by present and false suggestions, obtained his master's in-
terest. 2. At Bahurim, Shimei cursed David. 3. David, with
patience obtained, and restrained others, from revenge. 4. Hushai,
sent himself into Absalom's counsels. 20. Ahithophel's counsel.

And when David was a little past the 'top
of the hill, behold, 'Ziba, the servant of
Mephibosheth, met him,' with 'a couple of ass'
saddled, and upon them two hundred loaves
of bread, and an hundred bunches of raisins, and
an hundred of summer-fruits; and a bottle of
wine.

And the king said unto Ziba, What mean
est thou by this? And Ziba said, The asses
be for the king's household to ride on; and
the bread and summer-fruit for the 'young men
to eat; and the wine, that such as be faint in
the wilderness may drink.

3 And the king said, And 'where is thy
master's son?' And Ziba said unto the king,
Behold, he abideth at Jerusalem: for he said,
To-day shall the house of Israel restore me
the kingdom of my father.

4 Then said the king to Ziba, Behold, 'thine
are all that pertain unto *Mephibosheth.'
And Ziba said, I humbly° beseech thee that I
may find grace in thy sight, my lord, O king.

5 And when king David came to 'Ba-
thurim,'° behold, thence came out a man of
the family of the house of Saul, whose name was
Shimei, the son of Gera: he came forth, and
cursed as he came:

6 And he cast stones at David, and at all
the servants of king David: and all the people,
and all the mighty men, were on his right hand
and on his left.

7 And thus said Shimei when he cursed,
Come out, come out, thou 'bloody man,' and
thou 'man of Belial.'°

8 The Lord hath 'returned upon thee all
the blood of the house of Saul, in whose stead
thou hast reigned; and the Lord hath deliver-
ed the kingdom into the hand of Abaslom thy
son: and, behold, thou 'art taken' in thy mis-
chief;° because thou 'art' a bloody man.°

9 ¶ Then said Abishai the son of Zeruiah
unto king David, Why should this 'dead dog
curse my lord the king?' Let me go over, I pray thee,
and take off his head.

10 And the king said, What have I to do
with you, ye sons of Zeruiah?° so let him curse,
because the Lord hath said unto him,° Curse
David. Who shall then say, Wherefore hast thou
done so?

11 And David said to Abishai, and to all his
servants, Behold, my son, which came forth of
my bowels, seetheknow my life: how much more
may this Benjamite do?° Let him alone, and
let him curse; for the Lord hath hidden him.

12 It may be the Lord will look on

our intimates, yea, almost all beside, go over to our
enemy. Our severest strokes often come from hands
which we least suspected; and fear of God's wrath, in
our sufferings, sinks the spirits, and makes men cow-
ards. In suffering times large families are great en-
cumbrances: and, though terrible revolutions are great
trials for young converts, yet strangers are often more
faithful to our kindred and countrymen: and, the
more distressful our case, the clevere to us the more
resolutely. So let us, sons of the Gentiles, cleave to
David's Lord. Let neither the trials of life, nor
the torments of death, separate us from him. The Lord's
ministers ought to be patterns of fidelity, when others
are inclined to rebel against their rightful sovereigns.
If it be said, 'Is it not a thing of consequence, of
conscience, the base rebellion of children, and a
wast of the public ordinances of God: such, if any,
require our deepest sympathy and fellowship in grief.
Bitter grief for our sin, and resignation to God's afflic-
ting hand, must be attended with the diligent use of
proper means for our relief: but none that trust in the
Lord shall perish. Often our friends, and especially
our Jesus, help us most when unseen. It is not the
graft of it, but the hope of it, that governs
throughout the world. He can easily turn the counsels of
the crafty into foolishness, and cause the traitors to be
betrayed. It is our way to God, and he will bring it
to pass.

CHAPTER XVI. REFLECTIONS.—Many
like Ziba, affect to be very generous of what is not
really their own. The lying tongues of servants, and
the presence of evil tongues, are not so much con-
cerned: and carnal and selfish designs are often
concealed under the most seasonable and useful
pretexts, but lustily and unrestrainedly of valuable
grants, prepare work for an after-shame and bitter
repentance: for surely nothing is so base as to use in-
former kindness and friendship in revenge, and abuse
the miserable. Bitter is the state when an awakened
conscience, and a railing neighbour, upbraids us with
our guilt, while an angry God fearfully corrects us for
it. Wicked revilers are fond of interpreting God's
righteous judgments as a patronizing of their malice;
and innocence is no protection from a malicious and
lying tongue. But no provocation can warrant our
revengeing ourselves, and returning evil for evil. The
vilest reproaches should make us to search our ways,
and condemn ourselves for our real faults. To see
God's hand in every trial is the way to bear it aright.
Patience under reproaches will save us in our full vindica-
tion at last. And happy are they who can thus with-
stand the strongest temptations to revenge, when they
meet with the most insolent abuse. What an easy
proof are proud men to every subtle flatterer! They
take all those for friends whom they would wish to be
so. It is hard for crafty politicians to confine them-
themselves to untainted vanity and candour. Nay, such
will often stick at nothing, however infamous or
wicked, to secure their own purposes. But let us not
overlook how this most abominable conduct fulfils the
righteous threatenings of God. Who murdered his friend to
conceal his adultery, has now ten of his concubines

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II. SAMUEL XVII.

12 And I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only.

13 And I will bring back all the people unto thee; the man whom thou seestkest is as if all returned: so all the people shall be in peace.

14 And the saying pleased Absalom well, and all the elders of Israel.

15 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

16 And when Hushai was come to Absalom, Absalom spake unto him, saying, Hushipher hath spoken after this manner: shall we do after his saying? if not, speak thou.

17 And Hushai said unto Absalom, The counsel that Hushipher hath given is not good at this time.

18 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

19 Behold, he is hid now in some pit, or in some other place: and it shall come to pass, when some of them be overthrowen by the first overthrow, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

20 10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude, and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that are with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is publickly debauched by his own son on the top of the same house where he began his crime.
Joab's Well, where Jonathan and Ahimaaz waited for news about Absalom. [II. Samuel, xvii: 17.]—"Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David," This well is situated in the valley of Kedron, near where it unites with the valley of Hinnom. Here David's servants waited for news from Husha during Absalom's rebellion in order to gather and send unto their king. Here also Adonijah, David's son, assembled his friends when he aspired to be king in his father's place. The well is 125 feet deep. It is walled up with large rocks with an arch above of great antiquity. There is a large chamber at a depth of 113 feet, from the bottom of which a shaft leads to a rock-hewn chamber below. The people of Siloam sell this water in Jerusalem.
better than the counsel of Ahithophel. 2 for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom. 3

15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the city of David, but escape into the wilderness; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; (for they might not be seen to come into the city:) and a wreck went and told them, and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man’s house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well’s mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom’s servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. 2 And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came out of the well’s mouth, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them of that which was gone over Jordan.

23 And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his city, and put his household in order, and hanged himself; and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim; and Absalom passed over Jordan, and he and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man’s son, whose name was Ithra an Ishrehite, that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab’s mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse.

28 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 David viewed the armies in search; and thus the charge of Absalom. 2 Thou know’st Israel is first written in the book of Ephraim, 3 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 4 Absalom’s place. 5 Ahimaaz and Cushi bring tidings to David, 6 So David wenteth for Absalom.

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab’s brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us; therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people came out by hundreds and by thousands.

5 And the king bade Joab, and Abishai, and Ittai, saying, Deal gently, for my sake, with young men, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain.
TOMB OF ABSALOM. [II. Samuel, xviii:18.]—"Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's place." This tomb of Absalom is in the valley of Kidron. It is generally called the Pillar of Absalom. It is cut out of solid rock. Each side measures 22 feet. Over the columns is a dark frieze, and an Egyptian cornice above this. The height above the surface is 51 feet. It is not absolutely known that this is the pillar Absalom had reared for himself during his lifetime in the king's dale. It is a strange fact, however, that it answers to what is said in the 18th verse of the 18th chapter of II. Samuel, "And it is called unto this day, Absalom's place."
before the servants of David; and there was a 'great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country; and the 'wood of devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David: And Absalom rode upon a mule, and the mule under the thick boughs of a great oak, and his 'head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest him; and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and 'thrust them through in Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Absalom blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and 'laid a very great heap of stones upon him: and all Israel fled every one out of his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's Place.  

Chapter XIX. Reflections.—The productions of unbridled passions are always unreason able and dangerous. Few will risk their life for such a sake, after all, to look in duty need. The nakedness of the nation; uttering things unwisely with his lips, and so immediately bewailing a son abandoned of Heaven to everything evil and hateful.

Ministers ought to be principal promoters of loyalty. It is shameful when those ought to be most 

In the last paragraphe, let us rejoice that Jesus will never con 

Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the Lord hath avenged his enemies.

And Joab saith unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

And then saith Joab to Cushi. Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

And then saith Ahimaaz the son of Zadok yet another to Joab. But, howsoever, let me, I pray thee, also run after Cushi. And Joab saith, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

But howsoever, said he, let me run. And said he unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and beheld a man running alone.

And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came and came, and drew near.

And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz came, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath deli 

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged the king's enemies.
II. SAMUEL XIX.

Shimei is pardoned.

10 And Absalom, whom we "appointed over us, is dead in battle: now therefore why speak ye not of bringing the king back?" 11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why ye are the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not my bone, and of my flesh? God do so to me, and more also, if thou be not the captain of my host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even "as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants." 15 So the king returned, and came to Jordan.

16 And Judah came to "Gilgal, to go to meet the king, to conduct the king over Jordan." 17 And "Shimei the son of Gera, a Benjaminite, which was of Bahurim, budded, and came down with the men of Judah to meet king David."

18 And there went over a ferry-boat to carry over the king's household, and to do what he thought good. 9 And Shimei the son of Gera fell down before the king, as he was come over Jordan. 19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. 20 For thy thy servent know that I have sinned: therefore, behold, I am come "the first this day of all the house of Joseph" to go down to meet my lord the king. 21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? 22 And David said, "What have I to do with even to those of God's church and people. Riches are truly blessings when possessed by generous minds, and liberally ministered for the support of the indigent. Grateful hearts count themselves happy to have it in their power to succor their fellow creatures, and noble minds count little of all the services they can do to their friends. But observe, courts, feasting, and mirth are poor preparations for death; and old age especially would do well often to decline all intercourse with them, that they may contemplate the more important concerns that now so closely press upon them, and cheerfully leave the more active employments for whose age and capacity are more suitable to such a task. With what caution ought public affairs to be conducted! Besides come
II. SAMUEL XX.

The Israelites expostulate with Judah.

A. M. 960. B.C. 1000.

A. M. 959. B.C. 1000.

David exclaims to Mephibosheth.

The king said unto Ziba, thy servant shall be yet a burden unto my lord the king?

David (as he came to Jerusalem) said to his servants, &c.

Do not I know that I am this day king over Israel?

29 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

And he answered, My lord, O king, my servant received me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

And he hath slandered thy servant unto mine lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

For all of my father's house were but dead men before my lord the king; yet didst thou set thy servant among them that did eat at thine own table: what right therefore hast thou to cry any more unto the king?

And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

Now Barzillai was a very aged man, even fourscore years old, and he had provided the king of sustenance while he lay at Mahanaim, for he was a very great man.

And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

I am this day fourscore years old: and can I discern between good and evil? can I thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should...
David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem. 3 ¶ And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them: so they were shut up unto the day of their death, living in widowhood. 4 ¶ Then said the king to Amasa, Gather me the men of Judah within three days, and be thou there present. 5 So Amasa went to assemble the men of Judah: but he tarried longer than the time which he had appointed him. 6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. 7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. 8 When they were at the great stone which is in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. 9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. 10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels upon his garments, and struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. 11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that favoureth David, let him go after Joab. 12 And Amasa was swallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. 13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. 14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-machah, and all the Berites: and they gathered together, and went also after him. 15 And they came and besieged him in Abel of Beth-machah, and they cast up a bank against the city, and it stood in the face of the breaches, and all the people that were with Joab battered the wall, to throw it down. 16 ¶ Then cried a wise woman out of the city, Hear, hear; said I, pray you, unto Joab, Come near hither, that I may speak with thee. 17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I am hear. 18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. 19 I am one of them that are peaceable and faithful in Israel: thou seestkest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the Lord? 20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. 21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. 22 Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent; and Joab returned to Jerusalem unto the king. 23 ¶ Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites, and over the Pelethites. 24 And Adoram was over the tribute; and Jehoshaphat the son of Ahilud was recorder. 25 And Sheva was scribe: and Zadok and Abiathar were the priests. 26 And Ira also the Jairite was a chief ruler about David.
SMYRNA THROUGH A BREACH IN THE CASTLE WALL—A MODERN
CITY FILLED WITH THE DESCENDANTS OF GOD'S ANCIENT PEOP
PLE ISRAEL. [II Samuel, xxvi.]—About the time that the events recorded in
this chapter were taking place in Palestine, away over on the coast of Asia Minor, the
city of Smyrna was being founded by the Aeolian, Ionian and Dorian colonies.
Smyrna in after years was to be the seat of one of the seven churches
of Asia. It was the home of Polycarp, and this picture was taken from
near the martyr's grave. There are more Jews here in proportion to popula-
tion perhaps than in any other city. Smyrna's relation to the people of
God, 1000 B.C., is not geographical but chronological. So we think it helps the mind
to understand better the history of God's people to take a look occasionally into the
lands around the great blue sea that washes the shores of Palestine. It is doubtless
true that the history of Palestine was very much influenced by the ideas and move-
ments of surrounding people.
Seven of Saul's sons hanged.

of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them" in his zeal to the children of Israel and Judah.

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make atonement, that ye may bless the inheritance of the Lord?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us slack thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeon of Saul, whom the Lord did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah, the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel, the son of Barzillai the Meholathite;

9 And delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the

Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father; and they performed all that the king commanded: and after that the Lord was entreated for the land.

15 Moreover the Philistines had yet war against Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ithobaal, whom was of the sons of the giant, (the weight of whose spear was three hundred shekels of brass in weight,) being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David were sworn unto him, saying, Thou shalt go no more out with us to battle, lest thou quench not the light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbecai the Hushathite slew Saph, which was of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he died, Israel the son of Shimmeah the brother of David, slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A psalm of thanksgiving for God's mighty deliverance, and manifold blessings.

AND David spake unto the Lord the words of this song in the day that the Lord had known. It would appear that this faithful woman must have watched over the ghastly skeletons of her sons from April till the beginning of October, when the rains fell it was a sign that the place of drought which had afflicted the land was removed, and that the Lord's anger was appeased. P1

REFLECTIONS.—The obligations of public oaths and covenants are lasting and solemn; and the breaches of them, be the pretext what they will, are highly provoking to God. Wicked and unmanly magistrates are a great plague to nations. God may long defer his judgments without averting them: but of

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II. SAMUEL XXII.

For God's mighty deliverance.

righteousness, according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments were before me: and as for his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

26 With the merciful thou wilt show thyself merciful; and with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure; and with the froward thou wilt shew thyself unsavoury.

28 And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.

29 For thou art my lamp, O Lord: and the Lord will lighten my darkness.

30 For by thee I have run through a troop: and by my God have I leaped over a wall.

31 As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all them that trust in him.

32 For who is God, that saveth? and who is a rock, that saviour of the whole world?

33 God is my strength and power; and he maketh my way perfect.

34 He maketh my feet like hinds' feet; and setteth me upon my high places.

35 He teacheth my hands to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hast made me great.

37 Thou hast enlarged me steps under me: so that my feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them: that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

sins are not forgotten by him. The time of recompense will come at last, and may soon turn a fruitful land into barrenness. God's judgments should therefore make us search out and bewail our own and our fathers' iniquities. The sins of parents often entail misery on their posterity. And though the poor oppressed should have no power to relieve themselves, God will plead their cause; nor till satisfaction be made can we hope for a blessing from God. Thus they who maliciously designed the ruin of others bring themselves and families to misery; and how unspeakable are the judgments of God in ruining the families of their wrongs! Severe executions for the public good are sometimes necessary. Many parents are long spared to meet with and scenes of anguish and grief; and often survivors, by taking pains to revive the memory of lost friends, become self-tormentors. Fidelity to sovereigns in moments of danger is extremely honourable. Strength of body is of no use to resist God or withstand death. But let God's people be attacked as often as they may be, they will come off more than conquerors through him who loves them.

CHAPTER XXII. REFLECTIONS.—Such as God has intended for great honour, or who follow Jesus into his kingdom, may be assured of meeting
Steamers at Smyrna—Where Homer Was Born, Who Wrote at the Same Time David Did. [II. Samuel, xxiv.]—The 23d chapter of Samuel contains a Psalm of David praising God for his powerful deliverance and manifold blessings. It is a sublime specimen of poetry, and about the same time that this was written, Homer lived who was born in Smyrna. Other cities claim to be the birth-place of Homer, but the inhabitants of Smyrna confirm the opinion that their city was the place of his birth by not only paying him divine honors but by showing the place which bore the poet’s name. It is interesting to compare the writings of the two poets, David and Homer, living as they did in the same age about 1000 B. C. Such a comparison reveals the infinite difference between the rational conception which the Hebrews had of God and the mythological and puerile ideas of the divine held by the Greeks.
II. SAMUEL XXIII. A catalogue of his mighty men.

3 The "God of Israel said, The Rock of Israel spake to me, 'He that ruleth over men must be just, ruling in the fear of God.'

4 And 'he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.'

5 Although my house be 'not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation and all my desire, although he make it not to grow.'

6 But the 'sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

8 These 'be the names of the mighty men whom David had: 'The Tachmonite that sat in the seat, chief among the captains; (the same was Adino the Ezrite;) he lifted up his spear against eight hundred, whom he slew at one time.

9 And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was Shamhah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

with many enemies by the way. But what was in the promise the object of our faith, will in the fulfillment become the matter of our praise. Behold what God is to his people! Everything the world can enjoy; everything they can claim this infinite, all, in every form, as their own. To awaken their importance, and to magnify God's love and power in their deliverances, God's people are often reduced to the deepest distresses: and those whom he most delights in have the severest exercises of their faith and patience. But the sharper trials let us call the more earnestly upon God. Perseverance in prayer will assuredly be blessed with deliverance—amazing deliverance! What a mercy is it to receive grace and victory against the sins which do so easily beset us—to have the testimony of a good conscience—and to have God freely rewarding his own grace in us! Great is the advancement of God's people. And it is reasonable that God should have the glory of all that success, success, or honour with which he hath blessed us: yes, the more God has done for us, the more we may expect at his hands. And the more confidently should all our faith, our thanksgiving, and our joy centre in Jesus Christ our Lord.

CHAPTER XXIII. (Ver. 1.) The psalm of thanksgiving in which David praised the Lord for all the deliverances and benefits he had experienced through the whole of his life, is followed by the prophetic will and testament of the great king, unfolding the importance of his rule in relation to the sacred history of the future. And these words may be regarded as a great kalahaleh, with which David passed away from the stage of life, these 'last words' contain the divine seal of all that he has sung and prophesied concerning the eternal dominion of his seed, on the strength of the divine promise which he received through the prophet Nathan—that his name should be established for ever. These words are not merely a lyrical expansion of that promise, but a prophetic declaration uttered by David at the time of his death, and by divine inspiration, concerning the true King of God's kingdom. (Deut. 31: 25.)

Ver. 5. [The meaning of this verse is:—Does not my house stand in such a place that the Righteous—The ruler—will spring from it?] The reason is given in the next clause: 'For he hath made an everlasting covenant that shines in all things, and steadfast.' Upon this David founded his confidence that God would cause to spring forth from it all the salvation promised to him and his house, and all the good pleasure of God expressed in the covenant:—For all my salvation, and all good pleasure, shall he not cause it to spring forth? (P.)

Ver. 11. [Fenced with iron. The translators, not seeing Messiah in the passage, evidently consider these words as referring to a man attempting to gather the thorns, and repairing to be fenced against injury. But instead of pricked we should translate the word filled, and then it becomes a prophecy of Christ which was literally fulfilled. C.)
THE ALTAR OF THE CHURCH OF THE NATIVITY—OVER THE PLACE WHERE CHRIST WAS BORN. [II. Samuel, xxiii. 16]:—"And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord." Bethlehem is celebrated because of its relation to Boaz and Ruth, and because it was the birthplace of David; but most of all it holds its place in the affections of the human race because here was the advent of the Savior. Here the angels announced his birth to the shepherds as they minded their flocks by night. The Church of the Nativity stands over the Inn where our Savior was born. The traditional well of David from which the men drew water at the peril of their lives, is in a yard through a narrow passage on the left as we enter Bethlehem.
II. SAMUEL XXIV.

24 Asahel the brother of Joab was one of the thirty: Elhanan the son of Dodo of Bethlehem.
25 Shammah the Harodite, Elkaiah the Harodite,
26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,
27 Abiezer the Anathothite, Mushi the Hushathite,
28 Zalmon the Ahohite, Maharai the Netophathite,
29 Hezir the son of Baanah, a Netophathite, Iitai the son of Ribai, out of Gibeah of the children of Benjamin.
30 Benaijah the Pirathonite, Hiddai the brook's son of Gaash,
31 Abi-albon the Arbathite, Azmaveth the Bahurimite,
32 Eliahu the Shaalbonite, the sons of Jashen, Jonathan.
33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,
34 Eliphelet the son of Ahbai the son of Maachah, Eliahu the son of Ahithophel the Gilonite,
35 Hezir the Carmelite, Parai the Arbite,
36 Igli the son of Nathan of Zobah, Bani the Gadite,
37 Zelek the Ammonite, Naharai the Beerothite, armurer-bearer to Joab the son of Zeruiah,
38 Ira an Ithrite, Gareb an Ithrite,
39 Uriah the Hittite: thirty and seven in all.

CHAPTER XXIV.

1 David, being sided by Simeon, forestalled Joab to number the people.
5 The captains, in nine months and twenty days, braved the muster of three hundred thousand fighting men. 10 David, having three plagues proposed by God, repented, and chose the three days' pestilence. 16 After the death of three thousand and seven hundred, David, by the grace of God, preserved the city of Jerusalem, by God's direction, purchased Arahannu's threshing-floor, where, having sacrificed, the plague ceased.

AND again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.
2 For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to against them to say, Go, number Israel and Judah. By comparing this passage with 1 Ch. 21.1, it will be seen that 'Satan stood up against Israel, and provoked David' to this census. How is it then, in this passage, ascribed to the Lord? Just as the Lord moves men to prayer by danger, and to repentance by affliction; so, being displeased with Israel and David, he delivers them over to Satan their adversary, as he delivered Job; and David is thus judicially moved by the Lord, who has sentenced him, but instrumentally by Satan, who accused him, and received power to tempt him. C. V. 24. [Done and performed by the devil, who numbered the people of Israel. The census being taken by the military, and not by the civil or ecclesiastical authorities; see N. 1. 44, proves that David completed a military employment for purposes of war. But why then is David opposed by Joab and the other generals? Joab had the existing army completely in
II. SAMUEL XXIV.

Three days' pestyleness is sent.

the people, 4 that I may know the number of the people.

And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

Notwithstanding the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king to number the people of Israel.

And they passed over Jordan, and pitched in *Arero, on the right side of the city that lieth in the midst of the river* of Gad, and toward *Jazer*:

Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to *Dan-jan*:

and about to *Zidon*.

And came to the strong hold of *Tyre*, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, even to Beer-sheba.

So, when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

And Joab gave the sum of the number of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

And David said, when the king was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, 4 that I may do unto thee.

So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou fling thee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now, advise, and see what answer I shall return to him that sent me.

And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord, (for his mercies are great,) and let me not fall into the hand of man.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed, and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the Lord was by the threshing-place of *Araunah the Jebusite*.

And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have sinned wickedly: but *these sheep*, what have they done? Let thine hand, I pray thee, be against me, and against mine father's house.

And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite.

And David, according to the saying of God, went up, *as the Lord commanded*.

And *Araunah looked*, and saw the king and his servants coming on toward him; and Araunah went out, and bowed himself before the king on his face upon the ground.

And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord, that *the plague may be stayed from the people*.

And Araunah said unto David, *Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and thrashing-instruments, and other instruments of the oxen, for wood*.

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1. And Araunah said unto David, *Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and thrashing-instruments, and other instruments of the oxen, for wood*.

1. And all these things did Araunah, as a king,
II. SAMUEL XXIV.

The plague so stayed.

nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.

11. THE FIRST BOOK OF KINGs.

Perhaps this and the following book were written by the prophets who lived in their respective periods; and the whole connected together by Jeremiah or Ezra. They contain the history of the Jewish church and nation for about 427 years, from the coronation of Solomon to the burning of the temple by the Chaldeans. The alternate appearances of Judah and Israel, and judgments therein represented are an exact fulfilment of Is. xxix.; De. xlviii. xxxiii.

Forty years the kingdom of Israel continued united under Solomon, whose instigation, wisdom, wealth, erection of the temple, and idolatrous apostasy, are largely described, i.-xi. After the division, the kingdom of the ten tribes consisted of different families: viz. Jeroboam I. - Naaman; - Baasha. - Elah; - Zimri; - Omri; - Abijam; - Abijah; - Jeoram; - Jehu; - Jehoash; - Joash; - Jeroboam II. - Zichri, kings of the line of David; viz. Rehoboam; Adonijah; Asa; Jehoshaphat; Jehoram; Abijah (Abiah was an usurper); Asa, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoshaphat, Jehoash, Jehoash, Jehu, and Zedekiah: of whom Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah were pious, and to show how righteousness exalts a nation, and sin is the reproach of any people. They are so still in Jewish manuscripts. They were divided in the Septuagint version, and printed so for the first time in Hebrew in the Bible edited by Bomberg. In the Septuagint and Vulgate they are called the Third and Fourth Books of Kings. The reason of this is obvious. The history in the four books is continuous, forming in fact a complete outline of the whole Jewish monarchy from the anointing of David till the captivity.

There can be little doubt that Jeremiah was the author of the Books of Kings. Jewish tradition affirms the fact, and the language and style fully corroborate it. The last chapter bears evidence that the writer of it was an eye-witness of the triumph of the Babylonish arms and the capture of the Jews, while he himself remained in Judea. This exactly accords with the history of Jeremiah. The sources from which he derived his information were doubtless national records and other authentic documents. The latter part of the history came under the author’s own observation; and accordingly we find that the narrative of the appointment of Gedaliah as governor, of his murder, and of the flight of the Jews to Egypt, is just an abridgment of the Book of Jeremiah, ch. xli.-xxiii. Several works are mentioned by the writer as sources of information; - The Book of the Acts of Solomon, 1 Ki. 11. 41. The Book of Josiah, 2 Ki. 23. 25. Others are named in Chronicles; such as The Acts of David; The Book of Nathan; The Prophecy of Ahijah the Shilohite; and The Visions of Iddo the Seer, &c. These were doubtless accessible to Jeremiah; and formed part of the materials from which, under divine inspiration, he composed the Books of Kings. P.]

CHAPTER I.

David purchased Araunah's threshing-floor.

give unto the king; and Araunah said unto the king, The Lord thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.

CHAPTER I. [Ver. 1. King David was old. He was now about his 69th year. For he came to the throne at thirty, and reigned forty years; which extended about two years beyond this period. He died therefore at an age comparatively young. But his fatigues in ecluding Saul during his exile amongst the enemies of Israel, and among the Philistines, appear to have reduced him in age. In the reign of David, the name Israel was confined to the tribes of Judah and Benjamin. The Canaanites, however, continued the name of Israel in their own language. Thus it is that Abimelech, the Philistine, used it in addressing David. 1 Sa. 14. 11.]

A.M. 3880. B.C. 1017.

David's concubine to go forth from b. 1. 5, 6. Saul bought a ram's horn with which to slay David. 1 Sa. 17. 50. Asa triumphant over the Cushites, 1 Ch. 12. 3. 26. 27.

1. Not in a character different from that in which he was at the time of Samuel’s anointing him, 1 Sam. 16. 11. And there was forthwith a change in David, 1 Sa. 16. 16. Asa's persuasion of the wisdom of Solomon, Judg. 11. 26. David was considered a type of Christ. Is. 52. 13. 14.

47

there be sought for my lord the king a young virgin; and let her 'stand before the king, and let her cherish him,' and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abihail a Shunammite, and brought her to the king.

4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not. 

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I. KINGS I.

5 Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time in saying, Why hast thou done so? and also he was a very goody man: and his mother bare him after Absalom.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest; and they, following Adonijah, helped him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheth, which is by "En-rogel," and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not I nurse thee in my bosom, and thou didst not make me sit on the seat of the kingdom? if not, be it as thou knowest.

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

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

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

17 And she said unto him, My lord, thou speakest by the Lord thy God unto thine handmaid, saying, 2 Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

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

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

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

22 ¶ And Nathan spake to Bath-sheba the mother of Solomon. And she said, I have spoken by the word of the Lord, saying, Thus saith the Lord, I have set Solomon on my holy throne.

23 And they told king David all the words of Bath-sheba.

24 And Nathan said, My lord the king, hast thou said that Solomon thy son shall reign after me, and he shall sit upon my throne?

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

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

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

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

29 And the king sweareth, and said, As the Lord liveth, I will neither suffer thine enemies, nor them that rise up against thee to wrong thee.

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

31 Then Bath-sheba bowed with her face to Adonijah's unwritheth the kingdom.

Philistines, his various harassing campaigns, but above all his family afflictions, might well bring on a premature old age, and wear out the most vigorous constitution.

C.)

Ver. 5. Adonijah the son of Haggith exalted himself.
The sons of David in order, were Abishalom; Absalom; Amnon; sons by Joab; and next Adonijah, who, as eldest, might now claim the throne, by right of orderly succession. C.)

REFLECTIONS.—The strongest constitution of men quickly wastes of itself, and every project for retaining of strength or vigour is foolish and ineffectual. A burden of infirmities attends old age; and happy they who, in the views of it, have all things ready for an eternal state! Indolent parents are commonly in their old age contemned and plagued by their children, such as they most indulged. Ambition of reigning leads many to trample on the ordinances of both God and men. And they are, in general, most ignorant who most assume the duties of them, nor consider the labour and vexation which attend them. Such as make their belly their god will have no other heaven. But how easily God defeats every project inconsistent with his promise, even when it seems fully secured! In times of danger, his servant is to be used for averting it. And they who know God's will should be zealous for the accomplishment of it.—While kings are often kept ignorant of things nearly concerning their kingdom and interest, usurpers will stick at no cruelty to fix themselves on a throne. But if the enemies of God's people be alert and vigorous, their friends ought to be active and vigilant: and such as are weak, through infirmity, should be stirred up and encouraged. Our oaths should ever be remembered, and our consciences bound to fulfill them. Hearts truly grateful never forget God's mercies, nor allow themselves to neglect opportunities of thankfully mentioning them. And it is extremely pleasant when aged saints take every opportunity of witnessing for God. What is right and reasonable should be done without delay.
Fountain of Joab—the King's Pool mentioned by Nehemiah. [1 Kings, 3:9]—"And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants." Joab's fountain is identical with En-rogel, which was for years identified with Biz Eyub south of the pool of Siloam, and at the union of the valleys of Hinnom and of Kidron. But according to Haskett Smith, M. Clermont-Ganneau recovered the stone of Zoheth mentioned in 1 Kings, 3:9, at a rocky plateau in the midst of the village of Silwan, which is known to-day in Arabic as Zoheh. Thus it is thought that En-rogel or Joab's Fountain is identical with the Virgin's Fountain. This is thought also to be identical with the king's pool mentioned in Nehemiah, ii:14, and is also thought to be the one called Solomon's reservoir by Josephus. This is between the pool of Siloam and the south side of the Temple.
I. KINGS II.

Solomon anointed king.

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

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

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

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

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

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

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

39 And Zadok the priest took an ephod out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.

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

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

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

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

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

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

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

47 And, moreover, the king’s servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make thy throne greater than thy throne. And the king bowed himself upon the bed.

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

49 And all the guests that were with Adonijah were afraid, and arose, and went, and called hold on the horns of the altar.

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

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

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

CHAPTER II.

1. David, having given a charge for Solomon, 2 of reign, 6685, 3 of reign, 6685, 5 of Jos, 7 of Bar., 8 of Sh., 10 dieth. 12 Solomon succeeds him. 13 Adonijah, moving Bathseba to use unto Solomon for Abishag, is put to death. 23 Abishag, bearing his life expired, is deposed of the priesthood. 29 JosABISHAG. 30 JosABISHAG. 36 Sheshai, converted to Jerusalum, by occasion of giving threats to Bath in defense of the king’s orders, is put to death.

NOW the days of David drew nigh, that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: thou shalt therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and

and that is most likely to prosper which is begun with dependence on God, and fervent prayer for his blessing. It is affection, not force, that can make dutiful subjects: and to leave church and state in a prosperous condition is the joy of a dying saint. What discouragement and danger attend a bad cause? And blustering traitors are often coward when matters come to a crisis. How becoming is it when kings are ready to forgive those who have injured them? But much more wonderful is the pardoning mercy of our Lord Jesus to the guiltiest sinner who does his atonement, and prostrate themselves at his throne of grace.

CHAPTER II. [Ver. 1. At the very close of his life we observe a striking revival alike of David’s early spirit and early piety. With a vigour and ability worthy of his best days, he put down the attempt to transfer the succession to Adonijah, although favoured by Jos, the commander-in-chief of the army, and for years the leading man in the kingdom. Every trace of weakness, fear, and submission to the will of others had now disappeared from the mind of David. His trust was in God alone; and fully conscious of pardon, acceptance, and divine guidance, he regarded not the opposition of one who had so long swayed the destinies of the empire. His last words 2 too, and his charge to Solomon, show not only the fall power of his poet
Tombs of the Kings, Jerusalem—Where the Kings of Israel Are Reputed to Be Buried. [1 Kings, ii. 10.]—“So David slept with his fathers and was buried in the city of David.” The tombs of the kings are surrounded by a wall. They are entered from the west side. Twenty-four steps are cut out of the solid rock, nine yards wide. These lead down into the tombs in an easterly direction. These tombs are held in high esteem by the Jews. They call them the cavern of Zedekiah, or the tomb of the rich Kalba Sabua. It is supposed that Queen Helena of Adiabene was also buried here. This queen with her son Isates became converted to Judaism in her own country, and after the death of her husband moved to Jerusalem to live. She returned home, but after her death was brought to Jerusalem and buried. They are called the tombs of the kings, but there is no definite information by which we can know whether any of the kings of Judah are buried here.
his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself;

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

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

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

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

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

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

10 "So David slept with his fathers, and was buried in the city of David.

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

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

13 And Adonijah the son of Hagith came to Bath-sheba the mother of Solomon, and said, Comest thou peaceably? And he said, Peaceably.

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

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

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

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

18 And Bathsheba said, Well; I will speak for thee unto the king.

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

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

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

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

23 Then king Solomon swear by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

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

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

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

27 So Solomon thrust out Abiathar from being priest unto the Lord; that he might sufferings saints ought to be remembered even in criminal, nothing must satisfy for murder but the blood of the guilty. Wicked men entail a curse on their posterity: and negligent magistrates must bear the sin of those crimes which they are not duly careful to avenge: for the due execution of justice is the establishment of their throne. Men run themselves by slinging against their own mercies. Our heart contains many wickedness, to which only God and our conscience are privy. And dreadful is the account to which God will call men at last for their pleasure and other sins.—But in David
THE DOMINIONS OF
DAVID AND SOLOMON
fulfill the word of the Lord which he spake concerning the house of Eli in Shiloh. 28 Then tidings came to Joab; (for Joab had turned after Absalom;) and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. 29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. 30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. 31 And Benaiah brought the king word again, saying, Thus said Joab, and thus answered he me. 32 And the king sent and called for Benaiah, and said unto him, Go, fall upon him, and bury him; thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. 33 So the Lord shall return his blood upon his own head, who fell upon two men more righteous than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. 34 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord. 35 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness. 36 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar. 37 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. 38 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thine blood shall be upon thine own head. 39 And Shimei said unto the king, The beholding a lively figure of Jesus, God's chosen One; the man according to his own heart, born in Bethlehem, and who fulfills all his counsels. How amazing his fidelity, meekness, humility, in God, love to him, real for his honour, and devout intimacy with him! Thrice—in his conception, at his baptism, and in his ascension—he was divinely anointed with the Holy Ghost to his anointing and extensive offices. He is the living head of all faithful people who are made kings and priests unto God. He is our great Prophet and King, who instructs, forms, and governs his church, the Israel of God. Through deobstruction, labour, reproach, and trials on every side—and all endured with holy courage, steady regard to his Father's love, full resignation to his will, and firm confidence of a way made for his feet into his kingdom and glory. How skilful, prudent, kind, and righteous is he in governing his subjects! and how active in framing and fixing the worship of God, preparing the temple above for his people, and them for it! All his faithful servants are such as, convinced of their spiritual guiltiness, polluted, and fall, have been led to enlist in his service. His mighties, 

prophets, apostles, evangelists, pastors, and teachers, by the whole armour of God, particularly the sword of the Spirit, do marvellous exploits. He himself defeated the lions, the bears, the giants of hell. He fulfilled the law, destroyed death and the grave: and by the gospel he persuades the nations to the obedience of faith and puts all the faithful in the full possession of their promised blessings.
THE SPHINX—STANDING 2,719 YEARS WHEN SOLOMON TOOK PHARAOH'S DAUGHTER AND BROUGHT HER TO THE CITY OF DAVID. [I. Kings, iii.1.]—"And Solomon made all this artifice for Pharaoh, King of Egypt; and took Pharaoh's daughter, and brought her into the City of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about." In this verse we see God's people brought through their king into relation with Egypt again. So we present here one of the most interesting pictures of the Sphinx that has ever been taken, to illustrate this fact. This monument stood where it appears to-day 3733 B.C., and had been standing here 2,719 years when Solomon took Pharaoh's daughter, and brought her into the City of David. The Sphinx represented among the Egyptians the God Harmachis, "Horus in the horizon, or Rising Sun, the Conqueror of Darkness, the God of the Morning." The Sphinx is hewn out of the living rock. The body is 153 feet long, paws 50 feet, the head 20 feet long, the face 14 feet wide, and from the top of the head to the base of the monument the distance is about 70 feet.
And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

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

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

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

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

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

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

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

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

Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

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

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

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

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

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

And it came to pass on the third day after that I was delivered, that this woman's child died.

And I arose at midnight, and took my child, and gave suck unto him: and, behold, the child was dead in my arms.

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

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

And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but thy son is the living, and my son is the dead.

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

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

And spake the woman whose the living child was unto the king, (for her bowels travailed,) and said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is my mother.

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

On king Solomon was king over all Israel.

And these were the princes which he had: Azariah the son of Zadok the priest.

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

And Zadok and Abiathar were the priests.

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

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

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

And these are their names: the son of Hur, in mount Ephraim.

The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-bethhanan.

The son of Hesed, in Aruboth; to him pertained Sochoth, and all the land of Hepher.

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

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

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

Ahinadab the son of Iddo had Mahanism.

Ahimaaz was in Naphtali; he also took Basmuth the daughter of Solomon to wife.

Baana the son of Hushai was in Asher, and in Alloth.

they are the more indebted to God who bestowed them. But also oftentimes the fear of detection and punishment from men is a greater restraint upon evil-doers than all the terrors of God's everlasting wrath.

CHAPTER IV. [Ver. 11. The daughter of Solomon was to wife. — Not permitting that he had her to wife when Solomon came to the throne—for Solomon was then too young to have a marriagable daughter—but we must believe, from the history that was written. But if this be not admitted, she may, according to eastern custom, have been betrothed at an early age.]

Ver. 11. [Geber Ben-Uri in the land of Gilead, the land of Sihon the king of the Amorites and Og king of Bashan; and the one officer who was in the land of Gilead, was the son of Paruah, in Issachar:]

Shimei the son of Elah, in Benjamin.

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

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

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

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

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

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

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

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

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

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

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.
Dam, Abana River—A Scene in the Oldest City in the World, Included in the Kingdom Over Which Solomon Reigned. [1 Kings, iv:21.]—“And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life.” In the first chapter of Joshua, the Lord spake unto Joshua, saying, “Every place that the soul of your feet shall tread upon, that have I given unto you, as I said unto Moses from the wilderness, and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea towards the going down of the sun shall be your coast.” The promise made to Joshua was practically confirmed and realized at the conclusion of David’s reign. Solomon came into possession of this great inheritance, but by forgetting God he prepared the way for the dismemberment of his great kingdom. The Abana river is a scene near Damascus, at this time embraced within the dominions of Solomon.
32 And Solomon spake three thousand proverbs, and his songs were a thousand and five.

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

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

CHAPTER V.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber for that purpose. 2 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with timber. 13 The number of Solomon's workmen and labourers.

AND Hiram, king of Tyre, sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father;) for Hiram was ever a lover of David.

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

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

5 And, behold, I purpose to build an house unto the name of the Lord my God, 6 as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

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

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

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

9 My servants shall bring them from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there; and thou shalt receive them; and thou shalt accomplish my desire in giving food for my household.

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

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

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

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

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

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

16 Besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work;

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

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

where they (the horses, not the officers) were—each man in his turn. 2 =swift animal, or an animal accustomed to perform journeys. F.

REFLECTIONS.—Great men should appear great, answerably to their stations. And it is often requisite for kings to continue most of their predecessors' officers in their respective places. But it is necessity for all men to provide for their household in the manner that is best for their own and the nation's advantage. God wisely balances men's honour and wealth with proportionate burdens of expense and care. He can give great happiness on earth; but infinitely greater is the happiness of Jesus' kingdom, which fills both heaven and earth; and unbounded are its provisions of covenant blessings. How gracious is God in the bestowment of his gifts and grace! But let us never envy even such as obtain it. It is the Lord; let him give as seemeth him good? If we lack wisdom, let us ask it of God; and out of Jesus' fulness, in whom are hid all the treasures of wisdom and knowledge, let us receive, and grace for grace.

CHAPTER V. [Ver. 6.] The skill of the Sidonians in hewing timber was owing to two causes: 1. The cedar forests were in the mountains of Lebanon, within a very few miles of the city. There remains of ancient cedar forests have been discovered within the past five years. It was thought likely that the only remnant of the famous cedars was the little grove near the northern extremity of the mountain chain. Now, no less than seven groves have been discovered. 2. The Sidonians were the eldest and most celebrated navigators; they had consequently acquired skill in cutting timber for ship-building.

Ver. 15. It must be remembered that in those early days there were no regularly constructed roads, and there were no engines which could economize human labour. Palestine besides was a mountainous country; and transport was difficult. Every stone and beam had to be dragged along by strength of arm. Thousands were thus required to do work which as many scores could now do by the aid of machinery. The bearers of burdens and hewers spoken of in this verse were employed in the mountains around Jerusalem. It appears from 2 Ch. 2, 17, 18 that these pressed labourers were Canaanites.

Ver. 17. [The stones laid bare by recent excavations round the walls of the temple area are of enormous magnitude, and the walls themselves, as now in part exposed to view, show what a vast amount of labour and time must have been spent upon them. Some of the stone measures nearly 60 ft. in length by 5 ft. in thickness. F.

REFLECTIONS.—Consequence with the afflicted is truly kind; and faithful friends love the children for their parents' sake. It is good for kings to cultivate peace with their neighbours, especially such as fear God. The more outward rest we have, the more earnestly we should lay out ourselves in promoting the
The building of Solomon's temple begun.

CHAPTER VI.
1. The building of Solomon's temple begun. 2. The chambers thereof. 3. The doors. 4. The court. 5. The temple. 

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

And the house which King Solomon built for the Lord, the length thereof was three-score cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. 

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

And for the house he made windows of narrow lights. 

And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about. 

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

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

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

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

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

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

Concerning this house which thou hast built, "if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I per-

form my word with thee, which I spake unto David thy father: 

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

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

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

And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar; he even built them for it within, even for the oracle, even for the most holy place. 

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

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

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

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

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

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

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

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

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

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

27. And he set the cherubims in the inner house: and they stretched forth the
GENERAL VIEW OF THE POOLS OF SOLOMON—PART OF THE WATER SUPPLY OF THE MOSQUE OF OMAR. [1. Kings, vi:14.]—"So Solomon built the house, and finished it." We give a general view of the Pools of Solomon here because a part of the water which supplied the temple was brought to Jerusalem from this place. There are three of these pools. They are about nine miles from Jerusalem. The length of the upper cistern is about 380 feet, the breadth about 230 feet, the depth 25 feet. The middle cistern is 420 feet long, something over 200 feet broad, 39 feet deep. The lower cistern is 580 feet long, and over 200 feet broad, and 50 feet deep. The road from Hebron to Jerusalem passes just westward of them. Even to a recent day these cisterns sent water to the great mosque in Jerusalem, which is built on the site of Solomon's Temple.
The doors and court of the temple.

I. KINGS VII.

The building of Solomon's house.

The doors of the temple, so that the wing of the one touched the one wall, and the wing of the other cubit touched the other wall; and their wings touched one another in the midst of the house.

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

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

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

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

And so also made he for the door of the temple posts of olive-tree, a fourth part of the wall.

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

And he carved thereon cherubims, and palm-trees, and open flowers; and covered them with gold fitted upon the carved work.

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

In the fourth year was the foundation of the house of the Lord laid, in the month Zif.

And in the eleventh year, in the month

The porch of the temple, 33 ½ feet from north to south, and 18 ½ feet from east to west, and about 219 feet high: on each side it had 10 pillars of brass about 33 feet high. This served as a magnificent steeple, and as a place of shelter and prayer for the serving priests. Rising above the temple, an approach by this porch you entered into the sanctuary, an apartment 13 feet long, 32½ feet broad, and 54½ feet high. This was illuminated by about 10 golden windows; each of which had seven curiously adorned branches of lamps: five of these were placed on the north, and as many on the south side of the house. An equal number of golden tables, furnished each with 12 loaves of show-bread, stood on each side of the house, probably between the candlesticks. Close to the west end, in the middle, stood the golden altar of incense, passing by it, through a doorway hung with a fine vail, and having leaves for shutting it, the high-priest, on the day of atonement, entered into the holy of holies. It was an apartment 36¾ feet in length, and as much in breadth, and 54¾ in height. Here, amidst perpetual darkness, was the throne of the invisible God, and the sacred incarnations over-shadowing it and the whole furniture. Solomon added two new cherubims of olive-trees, which stretched their wings over it. And another similar throne was placed in the house, each wing extending about 18 feet. The wall of this temple consisted of alternate rows of cedar planks and hewn stones, probably polished. The whole inside of the house was overlaid with fine gold, and curiously ornamented with figures of cherubims and palm-trees. Ten were erected ninety-three in numbers in three stories, for the accommodation of the priests who served at it. After Solomon had dedicated it to the use of solemn prayer and sacrifices, and God had taken possession of it, by the entrance of the cloud of glory, the priests, singers, and porters attended in it according to the order prescribed by king David. After it had stood about 416 years, and had been frequently adorned, it was burned by Nebuchadnezzar. About 70 years after the captivity, it was rebuilt with far more magnificence by Herod the Great; and a new court for the Gentiles was added; but in little more than 300 years after it was finally destroyed by the Romans, A.D. 70, 1 Ch. xxviii. 32. 2 K. i. ii., viii. 2 K. xxi. 13; 2 K. x. 24. REFLECTIONS.—How little God regards pomp in his worship who willed a temple so long in his holy nation! But when he calls for our substance, we ought cheerfully to give in proportion to our greatness and wealth. What we do in God's church should be done diligently, orderly, and peacefully. But a hasty obedience to his law is more valuable than the most expensive embellishments to his church. To this end he regards with a desire to his glory, may confidently expect some reward of his approbation. And whenever God, by his grace, begins a good work, he will finish it in his time. But great is our mercy that instead of a magnificent but carnal temple, we have now an incarnate, an ascended Redeemer, a glorious church, adored, prepared for, erected, fashioned, and furnished by God; and every believer is made a living temple for the Lord; that it may be hallowed, inwardly, outwardly, immortal, incorruptible, and such that fadeth not away.

CHAPTER VII. [Ver. 8. Like unto this porch. It is difficult, perhaps impossible, for those accustomed to European ideas of architecture to form any very accurate conception of Solomon's building.]

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another court within the porch, which was of the like work. Solomon made also a house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

9 ¶ All these were of costly stones, according to the measures of hewed stones, sawed with saws, and divided, and put together, even from the foundation unto the coping, and so on the outside toward the great court.

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

11 And above were costly stones, after the measures of hewed stones, and cedar beams.

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

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

14 He was an widow's son of Nahalim, and his father was of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work every kind of brass work. And he came to king Solomon, and wrought all his work.

15 ¶ For he cast two pillars of brass, of eignteen cubits high apiece, and a line of twelve cubits did compass either of them about.

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

17 And nets of checkerwork, and wreaths of chain-work, for the cherubims which were upon the top of the pillars; seven for one cherub, and seven for the other cherub.

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

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

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

21 ¶ He set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

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

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

24 And under the brim thereof about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

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

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

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

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

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

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

31 ¶ And the mouth of it within the cherub was cubits: but the mouth thereof was round, after the work of the base, a cubit and an half: and also upon the mouth of it were gravingings with their borders, four-square, not round.

32 ¶ And under the borders were four wheels: and the axe-trees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.

33 ¶ And the work of the wheels was like the work of a chariot-wheel: their axletrees, and their nails, and their fulcrums, and their spokes, were all molten.

34 ¶ And there were four undersetters to the

 servants. The whole is an emblem of the church, the true Solomon's house, with its thrones of judgment for the conscience of men, and its residence for the Gentiles whom he had called unto his church. The temple courts are specially meant. The summit of Mount Moriah in its natural state was sufficiently high for the temple itself and the great altar. The steepness of the mountain side would have prevented the steepness of the mountain side would have prevented the steepness of the mountain side would have prevented the temple from being visible from the sacrifices or joining in the daily worship. To remedy this Solomon
four corners of one base: and the undersetters were of the very base itself. 35 And in the top of the base was there a round compass of a half cubit high: and on the top of the base, the ledges thereof and the borders thereof were of the same. 36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about. 37 After this manner he made the ten bases: all of them had one casting, one measure, and one size. 38 ¶ Then made he ten lavers of brass: one laver contained forty baths, and every laver was four cubits: and upon every one of the ten bases one laver. 39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south. 40 ¶ And Hiram made the shovels and the basins, and so on. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord: 41¢ The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two net-towers to cover the two bowls of the chapiters that were upon the top of the pillars; 42 And four hundred pomegranates for the two net-towers, even two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that were upon the pillars. 43 And the ten bases, and ten lavers on the bases; 44 And one sea, and twelve oxen under the sea; 45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made for king Solomon for the house of the Lord, were of bright brass. 46 In the plain of Daniel did the king cast them, in the clay-ground between Succoth and Zarthan. 47 And Solomon left all the vessels unwrought, because they were exceeding many: neither was the weight of the brass found out. 48 ¶ And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was; 49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, of gold; 50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers, of pure gold; and the hinges of gold, both for the doors of the inner-house, the most holy place, and for the doors of the house, to wit, of the temple. 51 So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought the things which David his father had dedicated: even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.
two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord. 11 So that the priests could not minister because of the cloud, for the glory of the Lord had filled the house of the Lord. 12 Then spake Solomon, The Lord said that he would dwell in the thick darkness. 13 I have surely built thee an house to dwell in, a settled place of thine to abide in for ever. 14 And the king turned his face about, and blessèd all the congregation of Israel: (and all the congregation of Israel stood.) 15 And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, 16 Since the day that I brought forth my people Israel out of Egypt, I chose no city of all the tribes of Israel for an house to build thee an house. 17 Not in the heart of David my father didst thou set to build thee an house, saying, My son, for I have chosen thee. 18 And the Lord said unto David, Forasmuch as thou hast shewed thy love unto me in doting on me before thy father Jonathan, 19 And thou hast not asked but the life of thine eyes, neither hast thou asked for riches, neither hast thou asked for the life of thy brothers; 20 But hast asked for the life of thine servants, for their sins have thee not cast away the good from thy face this day, and hath also made thee governor over my people Israel, and a prince for Israel in my name. 21 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. 22 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded! 23 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day: 24 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; 25 And hearken unto the supplication of thy servant, and of thy people Israel, when they shall pray toward this place. 26 And hearken unto the supplication of thy servant, and of thy people Israel, when they shall pray toward this place. 27 And when thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess the iniquity of their sin, and pray and make supplication unto thee in this house; 28 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. 29 When they be smitten down before their enemy, because they have sinned against thee, and shall turn again to thee, and confess the iniquity of their sin, and pray, and make supplication unto thee in this house: 30 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. 31 If any man trespass against his neighbour, and an oath be laid upon him, 32 Then hear thou in heaven, and judge, and retellest me who shall be a trespasser, and that he cause him to fall by the edge of the sword; 33 When thou shalt spread forth thy hand against the heathen which have gone against thee, to drive them out from before thee, 34 As they went out before thee, and did drive them out from before thee: 35 That all nations upon the face of the earth may know that thou art the Lord God, which doest keep the covenant and mercy to be our altar of incense, our light, and our true bread, which cometh down from heaven. 36 CHAP. VIII. [Ver. 53.] It will be useful in carefully reading and studying this prayer to compare the two reports of it—that given here, and that given in 2 Sam. 7. 1-29. Christian nations and the Christian church ought to learn from it important lessons:—1. That afflictions, whether national, social, or individual, are often sent as chastisements for sin, and it is the duty of those afflicted to repent and turn to God. 2. That afflictions are sometimes sent, not so much as chastisements for sin, but to strengthen and to stir up Christians to more zeal. 3. That every trial is the duty of nations, churches, and individuals to resort to prayer and intercession. 4. That we have reason to feel confident that God, in answer to earnest and faithful prayer, will turn away his wrath and bestow blessings. A1. Ver. 60. [There is a depth of meaning in this verse which is apt to be overlooked by the reader. Heathen nations believed in a multitude of deities. They supposed that each country and city had its own tutelary god, who watched over its interests and pro]
I. KINGS VIII.

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

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

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

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

40 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest: (for thou, even thou only, knowest the hearts of all the children of men;)

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

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

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth thee for; that all people of every tongue which know my name, to fear thee, as do thy people Israel; and that they may know that I have built this house.

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

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

46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them,
Solomon's sacrifice and feast.

to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded his fathers.

And let these my words, wherewith I have made supplication before the Lord, behold, in the presence of all the congregation of Israel, to keep the commandments, and the statutes, and the judgments, which I command thee this day, that thy children may learn to fear the Lord thy God, all the days of their life in the land which thou shalt go over and possess.

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

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

And the king, and all Israel with him, offered sacrifice before the Lord.

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

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

And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.

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

CHAPTER IX.

1 And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do,

That the Lord appeared unto Solomon

The present to Hiram.

And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

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

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

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

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

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

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

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

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

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

And he said, What cities are these which of Babylon, is ready to say, 'Is not this great Babylon which I have built?' Isa. 4. 30. And that

CHAPTER IX. [Ver. 1. When Solomon had finished the building of the house of the Lord, and the king's

house. It is recorded that the 'king's house' was not finished till thirteen years after the finishing of the temple, ch. 7, 1. But it does not appear that the temple was not dedicated till after the works had been completed? We think not. We hold with Ushe that the dedication took place seven months after the building had been finished, ch. 2. —Note. There is something peculiarly appropriate in God's appearing immediately after the solemn dedication of his own house; for if ever there be a time when any man needs an admonition it is when he has completed for himself a dwelling-place, and, like the monarch of Babylon, is ready to say, 'Is not this great Babylon which I have built?' Isa. 4. 30. And the

arch of Babylon, is ready to say, 'Is not this great Babylon which I have built?' Isa. 4. 30. And that

Ver. 13 [The word Galil signifies "circuit" or "ring," and may at first have been given to one of the little circular upland plains amidst the mountains of Napthali. There is such a plain just beside Kedesh, from a comparison of ancient notices it appears that the circuit of Galilea lay on the level of a broad mountain ridge. Here were the towns offered by Solomon to Hiram. The latter, however, whose great want was

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A view in Lebanon. [I Kings, ix: 11.]- (Now Hiram, king of Tyre, had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire), that then King Solomon gave Hiram twenty cities in the land of Galilee." As illustrative of this Scripture we give a picture of a view in Lebanon, because from the Lebanon Mountains, we are told, Hiram, King of Tyre, secured the cedars which he sent by way of Joppa to Solomon for use in building the temple. The Lebanon Mountains have been called the focus of Syria. In these mountains arise four great rivers. The Orontes flows northward, making Antioch possible; the Abana flows east, creating Damascus; the Litany flows west, and the Jordan flows south. Of these rivers only two reach the open sea—the Litany and the Orontes. The Jordan ends in the Dead Sea, and the Abana sinks out of sight in the Syrian desert. The Lebanon Mountains have always been celebrated for the great cedar trees which grow in them.
The queen of Sheba visits him.

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

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

28 And they came to Ophir, and fetched thence gold, and brought great quantity of gold, and brought it to king Solomon.

CHAPTER X.

1 The queen of Sheba heard of the fame of Solomon concerning the name of the Lord, and came to prove with hard questions.

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

3 And Solomon told all her questions; there was not anything hid from the king, which he told her not.

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

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and his cup-bearers, and his burnt-offerings that Solomon had built for her: then did she return to her own house.

6 And Solomon brought Pharaoh's daughter into the city of David, until she had brought him seed: for she got him twelve sons.

7 And she gave him the same order as she had given to Solomon her son.

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

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

CHAPTER X. [Ver. 5. There can be little doubt that reference is here made to some grand entrance which Solomon had made to the temple. This entrance must have been made by some grand entrance which Solomon had made to the temple, as the entrance must have been made by some grand entrance which Solomon had made to the temple. Then there were two deep ravines of Tyreopolis, now known as Tyreopolis.]
STABLES OF SOLOMON. [I. Kings, x:28.]—"And Solomon had horses brought out of Egypt." In this picture we have the vaults which are found under the temple area. A tourist in 1722 gives a distinct account of these stables. One traveler represents them as capable of accommodating 2,000 horses, and it is thought that they were used in the times of crusades as stables. The floor of this vault is a little over 38 feet below the level of the pavement above. The arches are 11 feet 5 inches in span, and 5 feet 9 inches in height. The aisles open from south to north. Here the Jews sought refuge during the struggle against the Romans. Solomon's intercourse with Egypt brought horses into use in Israel. He was the first to ride in a chariot through the streets of Jerusalem.
10 ¶ And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no such abundance of spices as these which the queen of Sheba gave to king Solomon. 11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones. 12 And the king made of the almug-trees pillars for the house of the Lord, and for the king's house, harps also and psaltiers for singers: there came no such almug-trees, nor were seen unto this day.

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

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

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

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

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

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

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

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

21 ¶ And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver: for that which was of silver was accounted of no value in the days of Solomon.

22 For the king had at sea a navy of Tarshish in addition to that which came to king Solomon in the days of Hiram; 23 Thirteen thousand stalls were provided out of Egypt, and four thousand horses out of Beth-shan, and thence to Auran, which is by the river of the kings; 24 By the hands of Hiram king of Tyre worked Solomon in algum-trees; 25 As for gold, so much was the kingdom of Solomon in abundance: for there was abundance of gold as the sand that is upon the sea-shore.

26 And Solomon made all the stores of his house, the great storehouse, and his district storehouse, and his treasures together, in numbers, even until the day of this day, when the king was dead.

27 Solomon loved all strange women, besides the daughter of Pharaoh, women of Moab, Ammonites, Edomites, Zidonians, and Hittites;
MILITARY MOSQUE, DAMASCUS—THE CITY PASSED BY ABRAHAM, WHEN HE CAME UP FROM UR, OF THE CHALDEES. [I. Kings, xi.24.]—And he gathered men unto him, and became captain over a band, and reigned in Damascus. In going from Jerusalem to Damascus we pass through the gate in the west wall, and before reaching the center of the city we pass the military mosque on the side of the Abana river. Here the soldiers are quartered, and this building is both a place of worship and a barracks. Turkish soldiers are always in evidence in Damascus, and it is well that they are. Life and property would not be safe here without them. The foreign policy of the northern king of Israel was very much occupied in its relations to Damascus. During the reign of Solomon, Rezon made himself king of Damascus, and we learn from the 12th verse of the 11th chapter of I. Kings that he was an adversary of Israel all the days of Solomon.
I. KINGS XI.

14 ¶ And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom;  
15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every man in Edom,  
16 (For six months did Joab remain there with all Israel, until he had cut off every man in Edom;)  
17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.  
18 And they arose out of Midian, and came to Jether, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.  
19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.  
20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's household among the sons of Pharaoh.  
21 And when Hadad heard of it in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.  
22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seestek to go thine own country? And he answered, Nothing. And howbeit let me go in any wise.  
23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:  
24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.  
25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.  
26 ¶ Jeroboam the son of Nebat, an sun in his splendid, now we must view him sadly clouded and eclipsed. Blessed with unexampled and uninterrupted prosperity he forgets the God who gave it, breaks his law in puerility, comp. Ex. 34:16; De 7:3, with ver. 1, and in the letter, comp. De 17:17 with ver. 3, and forfeits all his character for wisdom by the lowest act of human folly—building temples for idols, and patronizing, if not joining in, their abominable worship, ver. 8. Note. His falling away is certain, ver. 4; God's displeasure revealed, ver. 9; of his repentance nothing is said—silence that speaks volumes of warning to backsliders who have forgotten their first love. Every indication renders them more insatiable; and they who give way to one wilful sin never know where or when they shall stop, and every consequence given to low desires only makes the heart brutish and stupifies the conscience; and even supposititious fare too fearfully pampers our lusts. No present attainment of fleshly lusts makes the heart insensible and will secure us against the most shameful falls. How sad, how stumbling, when the old age of once famous disciples, a scene of profligacy! Alas! how Solomon's inordinate love of horses issues in an inordinate love of base women; and this in a multiplication of abominable idols! How the aged saint is ensnared by youthful lusts! How the wise man is made an arrant fool by silly women! How the man who so often warned others against levity and whoredom, turns out a monster of vileness! How the man once so familiar with his God is plunged into the vilest depths of fellowship with Satan and his most abominable agents! Let me then always suspect my corruptions and depend on the grace that is in Christ Jesus. Let me never covet great prosperity which hath so great snares attending it. Nay, if I have any great profession of religion, let me take heed lest Satan seduce me with a false approach to it. Never let me expect that base ingratitude and wilful disobedience will pass unpunished. But God never deals with his people thus and thus. For Jesu' sake he defers his anger, and in wrath remembereth mercy. But, alas! how sin turns peace into
I. KINGS XII.

The death of Solomon.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to build Jeroboam; and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt; and was in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43 And Solomon slept with his fathers; and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER XII.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a call of relaxation unto him. 6 Rehoboam, refusing the old men’s counsel, by the advice of young men, answered them roughly. 16 Ten tribes revolting, king Adoram, and make Rehoboam, raising an army, is forbidden by Shemaiah. 20 Jeroboam strengthens himself by caves, 25 and by the violation of the two tables.

And Rehoboam went to Shechem; for all Israel came to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) 3 That they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou

[Text continues with historical narrative and biblical commentary, not shown here.]
Gardens of Shechem—Where Rehoboam Was Crowned King of Israel.

[1. Kings, xi: 1.]—And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. Rehoboam was the son of Solomon, by the Ammonite princess Naamah (1. Kings, xiv: 21). He selected Shechem as the place of his coronation, 975 B.C. The people at Shechem demanded a remission of the severe burdens imposed by Solomon, but Rehoboam rejected the advice of his father’s counsellors, and followed that of his young courtiers, and returned an insulting answer, which resulted in an open rebellion among the tribes. He fled to Jerusalem, the tribes of Judah and Benjamin alone remaining true to him. Jeroboam was made king of the Northern tribes. During Rehoboam’s lifetime peaceful relations between Israel and Judah were never restored. In the fifth year of Rehoboam’s reign Jerusalem was captured by the Egyptian Shishak.
I. KINGS XII.

with stones, that he died: therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They heartened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Bethel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to David.

27 If this people go up, and sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Bethel, and the other put he in Dan.

30 And this thing became a sin for the people to go worship the one before the other, even unto Dan.

31 And he made an house of high places,
and made priests "of the lowest of the people, which were not of the sons of Levi." 23 And Jeroboam ordained a 'feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah; and he offered upon the altar, (so did he in Bethel,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

CHAPTER XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Bethel, withreth, 6 and at the prayer of the prophet it is restored. 7 The prophet, refusing the entertainment, departeth from Bethel. 11 An old prophet, entreth into Bethel. 31 who confirmeth his prophecy. 33 Jeroboam persisteth to his evil courses.

AND, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense.

2 And he 4 cried against the altar in the word of the Lord, and said, O altar, altar! thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the Lord hath spoken by his servant the prophet, Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

6 And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place.

9 For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Bethel.

11 ¶ Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken into the king, them they told also to their father.

12 And their father said unto them, What went ye? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon.

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, Behold, I am come from the Lord, and I am sent to return to the man of Beth-el which came from the land of Judah. And now I command thee, or turn neither to the right hand nor to the left.

16 ¶ And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place.

17 For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water with thee there, nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet also as thou art; and an angel speaketh unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

without cause. But it is common at courts to study the pleasure of the king more than of the profit of the kingdom. And God falleth its purposes, promises, and threatenings by the follos as well as by the crimes of mankind. When people become unreasonable, they will not stick to contend and calumny the best of kings and the best of governments. And they who oppression drive men into rebellion must blame themselves for the mischiefs which they incur. Princes, once infatuated in their counsels, readily add one blunder to another, running to the various extremes of haughtiness, silly compliance, and open violence. We often see the miseries which our follies occasion when it is too late to remedy them. Hasty words often produce endless mischiefs. But love to our brethren should make us put up with many injuries, rather than seek to redress them in a manner which may be contrary to the conclusion which God will contrive, and in our designs, we must submit without delay. If we fight against him, there can be no hope of success. Wicked men will abuse us when they will, and give us such as appear to be the patterns of human invention which they have seen, or which, taken into human beings by a few apostate, most gratifies their enmity against him. But to secure the safety of our sin is only to hasten our ruin. Great men's examples are grievously infectious: and most subjects are ready to comply with any form of religion which their rulers please to appoint.

CHAPTER XIII. REFLECTIONS. — God warns men before he strike them. And his prophets must, without fear of the greatest or the worst, faithfully declare his messages. Nothing, however contingent or distant in futurity, is unknown to God; he has definite complete knowledge with respect to even the smallest circumsances of our lot. Shame and disgrace attend sin and sinners at last. Most daring is the persecution who persecute the faithful messengers of God; but faithful rebukes will often provoke proud wrath. Faithful preachers are the butt of each wicked man's malice, but God will protect them. In the way of duty we need
The man of God buried.

20 ¶ And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back.6

21 And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of which the Lord did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him; and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass; and they came and told it in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, which was disobedient unto the word of the Lord; therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went, and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass nor torn the ass.8

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back; and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, saying, Alas, my brother!9

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre where comfort of life than have fellowship with the unfruitful works of darkness. For a sinner is in general more affected with their sufferings than with their sins: neither merites nor judgments will make any lasting impression upon reproaches. And men are often more ready to thank the instruments of their deliverance than to thank God, the author of them. God and his faithful servants detest false worship, and everything which contributes to the support of it: and we should rather deny ourselves the common

in the man of God is buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way,10 but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

CHAPTER XIV

1 Abijah is sick. Jeroboam sendeth his wife disguised with presents to the prophet Abijah at Shiloh. 2 Abijah dieth, and is buried. 3 Abijah's son is a woman of blood. 4 Abijah's son is a woman of blood.

At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh, behold, there is Abijah the prophet, which told me that I should be king over this people.

3 And take with thee ten loaves, and cracker, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Abijah: but Abijah could not see; for his eyes were set by reason of his age.

5 ¶ And the Lord said unto Abijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Abijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee

4 fear no danger. But it is infinitely dangerous to contemplate God's warnings, when he can so easily make us monuments of his justice. They who in prosperity are disposed to forget, the messengers of God, may soon be obliged by their troubles to have recourse to their prayers. Nor must saints ever be averse to pray even for them who despitely use them. - Imperfect sinners are in general more affected with their sufferings than with their sins: neither merites nor judgments will make any lasting impression upon reproaches. And men are often more ready to thank the instruments of their deliverance than to thank God, the author of them. God and his faithful servants detest false worship, and everything which contributes to the support of it: and we should rather deny ourselves the common

comforts of life than have fellowship with the unfruitful works of darkness. For a sinner is in general more affected with their sufferings than with their sins: neither merites nor judgments will make any lasting impression upon reproaches. And men are often more ready to thank the instruments of their deliverance than to thank God, the author of them. God and his faithful servants detest false worship, and everything which contributes to the support of it: and we should rather deny ourselves the common

CHAPTER XIV. [Ver. 14. The concluding part of this verse is very obscure. The Hebrew was translated as follows: "... shall cut off the house of Jeroboam this is the day. And what, even now?" The meaning seems to be that Abijah, after predicting the fall of Jeroboam's house, was enabled by prophetic vision to see its near approach,
Lord, which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years; and he slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there: and his mother’s name was Naamah an Ammonitess.

22 And Juda “did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every hill, and under every green tree.

24 And there were also sodomites in the land: and they did according to all the abominations of the nations with whom the Lord cast out before the children of Israel.

25 ¶ And it came to pass, in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem.

26 And he took away all the treasures of the house of the Lord, and the treasures of the king’s house; he even took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king’s house.

28 And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.
Nevertheless Asa’s heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Asa Baasha king of Israel went up against Judah, and built Ramah, so that I might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king’s house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezijon, king of Syria, that dwelt at Damascus, saying,

19 There is a league between me and thee, between my father and thy father: behold, I have sent unto thee a present of silver and gold, and I may break thy yoke from my neck. And I will help thee to be master over it; for David my father has seen thy good works, and thy kingdom, and how thou has dealt with Jerusalem.

20 So Ben-hadad the son of Tabrimmon, the son of Hezijon, sent, and said unto him, I will give thee two thousand horsemen, that thou mayest recover the towns which thou hast lost of thy father David, from the hand of Asa king of Judah.

And Asa delivered them into the hand of Ben-hadad: and the Syrians came down, and smote Asa with great numbers, until there was none left, nor anything left to Asa.

21 And Asa fell sick of a incurable disease of his bowels.

22 ¶ And it came to pass in the course of time, that Asa was作风 evil in the eyes of the Lord; for he walked in the ways of his father David, except that he destroyed the altars of the kings of Israel that were before him.

23 And there were also male and female priests of the high places on mount Sion, which offered sacrifices unto Baal, and burned incense to Moloch, after the abominations of the nations whom the Lord cast out before the children of Israel.

24 And Asa slept with his fathers, and they buried him in the king’s sepulchre, which were in the city of David: and Asa had reigned forty one years.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the Lord; he removed the Altar that his father had made, and smote it with the sword.
Government Cafe, Damascus—The City Where Ben-Hadad Lived, To Whom Asa Sent the Gold and Silver That Were in the House of the Lord. [I. Kings, xv:18.]—"Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hands of his servants: and King Asa sent them to Ben-Hadad, the son of Tabrimmon, the son of Hezon, king of Syria, that dwelt in Damascus." Ben-Hadad was the name which several of the princes of Damascus bore, as Pharaoh was the name of the kings of Egypt.

Damascus is the oldest city in the world. Shakespeare refers to the story that the murder of Abel took place here in King Henry VI:

"Winchester—Nay, stand thou back, I will not budge a foot; This be Damascus; be thou cursed king.
To slay thy brother Abel, if thou wilt."

This city was founded before Baalbek and Palmyra. It is in the midst of a desert, and the Abana river is its life. The government cafe is simply one of the many coffee gardens of the city.
Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah,contrived against him: and Baasha smote him at Gibbethon, which belonged to the Philistines; (for Nadab and all Israel laid siege to Gibbethon.)

28 Even in "the third year of Asa king of Judah did Baasha slay him," and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: 30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel, twenty and seven years.

34 And he did evil in the sight of the Lord, and walked in the way of Jeroboam, in his sin whereof he made Israel to sin.

CHAPTER XVI.

I. KINGS XVI.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him. 8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half his chariots) conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, and reigned in the twenty and seventh year of Asa king of Judah, and reigned in his stead. 11 ¶ And it came to pass, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet.

13 For all the sins of Baasha, and the sins of his son Elah by which he sinned, and by which he made Israel to sin, in provoking the Lord God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah, and the people were encamped against Gibbethon, which belonged to the Philistines.

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And the people that were encamped heard that Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire; and died.

For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. 

Now the rest of the acts of Zimri, and his treason that he wrought, are not written in the book of the Chronicles of the kings of Israel.

Then were the people of Israel divided into two parts: half of the people followed Tibni, the son of Ginath, to make him king; and half followed Omri. 

But the people that followed Omri prevailed against the people that followed Tibni; so Tibni died, and Omri reigned.

In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: six years reigned he in Tirzah.

And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

But Omri wicked evil in the eyes of the Lord, and did worse than all that were before him.

For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

Now the rest of the acts of Omri which he did, and his might that he showed, are not written in the book of the Chronicles of the kings of Israel.

So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

And the name of his steward was Azariah the son of Elpaal, the son of Azashubah, the son of Ahotsach, the son of Henadad, the son of Menahem, the son of Hamathers-sheba. And his wife's name was Jehezabel the daughter of Beor, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

And he reared up an altar, for Baal, in the house of Baal, which he had built in Samaria.

And Ahab made a grove: and Ahab more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

Elijah is sent to Cherith.

Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.

And the word of the Lord came unto him, saying, Get thee hence, and turn toward eastward, and hide thyself by the brook Cherith, that is before Jordan.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
PALACE OF HEROD, SAMARIA—THE REMAINS OF THE PALACE, BUILT BY HEROD IN HONOR OF AUGUSTUS. [I. Kings, xvi:24]—

"And he bought the hill Samaria of Shemer for two talents of silver." The city of Samaria was built by Omri about 925 B.C. For two centuries it was the capital of the Ten Tribes of Israel. It was a seat of idolatry; a temple of Baal was built here by Ahab and destroyed by Jehu. Ahab was buried here. After the capture of the city by Shalmaneser and the exile of the Ten Tribes, Shechem became the capital of the new residents. The pillars we see in the picture are supposed to be the remains of the palace built by Herod in honor of Augustus. The site of this city is now occupied by the village of Sebastia, and it is built chiefly out of the ruins of the ancient city. It is one of the most beautiful sites for a city in Palestine. Its strength, fertility and beauty have been praised by all who have seen it.
And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came to him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow there to sustain thee.

So he arose, and went to Zarephath; and when he came to the gate of the city, behold, the widow woman came gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it, she called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my son to life?

And he said unto her, Give me thy son.

And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

CHAPTER XVIII.

1 And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to show himself unto Ahab: and there was a sore famine in Samaria.

3 And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the Lord greatly;)

4 For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them in a cave, and fed them with bread and water:)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find some grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by

God. They who dare to be bold for God may trust him with their protection; he will take care that they shall not starve. He can make the most ravenous or the most destitute creatures on earth to provide for them. When one created source runs dry, he can make another to break forth. And plentifully he rewards those who cheerfully supply the wants of his servants. Yet to what straits and perplexity may those who fear his name, or their children, be reduced before he appear for their relief? But in our deepest distresses God is nearer to relieve us than we think, and faith must silence all objections. A promise of God is instead of a thousand arguments. They who can trust God with all their, will find themselves no losers by him; and works of piety bring us our own again with interest. God often exercises his people with the heaviest trials after they have met with remarkable favours. And the more unexpected the stroke, the harder it is to be composed under it at first. In our troubles, how apt are we to quarrel with our best friends, and in our haste to speak unadvisedly with our lips! But it is more decent and becoming humility to seek out, confess, and acknowledge our sins, which is the cause of them. And if others be in trouble, our business is to sympathise with them, and intercede for God in their favour; and God will prove his mercy when troubles and deliverances concur to strengthen our faith and increase our knowledge. But how great the condescension of God—he hath no enemies, rich in faith, and heirs of his kingdom! How great his compassion in raising up the monuments of his special kindness! A Canaanish king, in the Edom stones, is honoured with miracles, when multitudes in Israel, as destitute as she, are overlooked!
himself, and Obadiah went another way, by himself.

7 ¶ And as Obadiah was "in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am; go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 Art thou the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, he cannot find thee; he shall slay me; but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

15 And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Elijah said unto him, Art thou that troubled Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalam.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezreel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

24 And call ye on the name of your gods, I also will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many, and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it: and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. And they 'leaped upon the altar' which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be waked.

28 And they cried aloud, and bented themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they "prophesied" until the time of the offering of the evening sacrifice, that there was no voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto me: and he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name.

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood.

34 And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time.

35 And it came to pass on the third day, in the morning, that there was water flowing from the rock, and the barrel, and the barrels full of water.

36 And it came to pass, when Elijah had made an end of offering the burnt-sacrifice, that the Lord sent fire down from heaven, and consumed the burnt-sacrifice and the wood, and the stones, and the dust, and water that was in the trench.

37 And he said, "Thus saith the Lord; "I will be to Jeroboam the small cloud like a man's hand."

38 And he smote the rock, and water came out of it, and the people drank. And he said, "Give me half a talent of bread, I pray thee, that I may offer it unto the people." And he gave it unto him."
Mount Carmel—Where Fire Fell and Consumed the Sacrifice of Elijah. [1 Kings, xviii:42].—“So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.” Carmel is first mentioned in Joshua, xix:26. Its name signifies “a fertile field.” Ahab, the king of Israel who had married Jezebel, a Sidonian princess, introduced the Phoenician worship upon Carmel and built an altar to Baal there. It was here that through Elijah the relationship of the Israelite worship and that of the Phoenicians was brought into marked contrast and Carmel was brought into prominence by being the scene of it. Mountains were regarded as sacred places, as we learn that Tabor was in the time of Deborah, and when Samuel lived he sought the heights of Mizpah as a place of worship, and we are told in Micah, vii:14, that Jehovah himself dwelt upon Mount Carmel.
And the water ran round about the altar, and he filled the trench also with water.

And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things with thy word.

Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thy servant hath turned their heart again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell upon their faces: and they said, "The Lord, he is the God; the Lord, he is the God." And Elijah brought them down to the brook Kishon, and slayed them there.

And Elijah said unto Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.

And said to his servant, "Go up now, look toward the sea." And he went up, and looked, and said, "There is nothing." And he said, "Go again seven times.

And it came to pass, at the seventh time, that he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." And he said, "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was great rain. And Ahab rode, and went to Jezreel."
the sword; and I, even I only, am left; and they seek my life, to take it away.
11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:
12 And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.
13 And it was so, when Elijah heard it, that he wrapped his face in his mantle; and went out, and stood in the entering in of the cave: and, behold, there came a voice unto him, and said, What dost thou here, Elijah?
14 And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:
16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elissa the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.
17 And it shall come to pass, that, as thou hearkest the voice of the trumpet, if it be a louder noise than the former, then thou shalt take the young man that is coming forth to thee, and help him.
18 But if it be a louder noise than that, then it shall be as the former: for it shall go no further.
19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he had with the twelfth: and Elijah passed by him, and cast his mantle upon him.
20 And he fell down straightway, and he prophesied, saying, Hezekiah shall reign; and he shall flourish.
21 And the Lord said unto him, Go, return unto the man whom thou mettest, and say unto him, Thus saith the Lord, Cast it for thee again: for thou hast found favour in mine eyes.

CHAPTER XX.

1 Benhadad, king of Syria, not content with Ahaziah's homage, besought Samaria. 2 By the direction of a prophet the Syrians areMain. 21 As the prophet had foretold, Jehu, the Syrian, trusting in the valley, came against him in Aphek. 22 By the word of the prophet, and God's judgment, the Syrians were smitten again. 31 The Syrians submitting themselves, Abiah senteth. Benhadad away with a covenant. 30 The prophet, under the parallel of a prisoner, making Ahab to judge himself, denounces God's judgment against him for his unreasonable tenency.

And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad.

3 Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee this morrow about this time, and they shall search thine house, and the houses of the thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not;

8 And all the elders and all the people, said unto him, Hezekiah not unto him, nor consent.
9 Wherefore he said unto the messengers of Ben-hadad, Tell thy lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell him, *Let not him that girdeth on his harness boast himself as he that putteth it off.*

12 And it came to pass, when Ben-hadad heard this message, (as he was *drinking* his wine, and the kings in the pavilions,)7 that he said unto his servants, Set yourselves in array: and they set themselves in array against the city.

13 ¶ And, *behold, there came* a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and *thou shalt know that I am the Lord.*

14 And Ahab said, By whom? And he said, Thus saith the Lord, *Even by the young men of the princes of the provinces.* Then he answered, *Who shall order the battle?* And he answered, *Thou.*

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being *seven thousand.*

16 And they went out at noon, but Ben-hadad was drinking himself drunk in the pavilions; and he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, *Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.*

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew *every one his man,* and the Syrians fled: and Israel pursued them, and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the *prophet* came to the king of Israel, and said unto him, Go, *strengthen thyself, and mark,* and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills: therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing; *Take the kings away, every man out of his place, and put captains in their rooms;* and number thee an army like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

25 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

26 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids, but the Syrians filled the country.

27 ¶ And there came a man of God, and spake unto the king of Israel, saying, Thus saith the Lord, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

28 And they pitched one over against the other seven days: and so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

29 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

30 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

against a people. We may expect quickly to see or hear of instruments of God's wrath raised up to destroy them, for in his due time God will reward his people, and that speedily. Never can we want agents for his work, whether of mercy or judgment. All should bear his blessed and heart-touching call: no earthly cares should detain them from his service.

CHAPTER XX. [Ver. 33. And the men took it as an omen (for good), and they hasted, and took his messenger, and spake as he spake that day; i.e. they made haste to let him explain it, that they might know whether he spake this word of God only, or whether in dissimulation. They expected death, and they could scarcely credit.

REFLECTIONS. Weak and defenceless are those who have provoked God to forsake them, however formerly successes may make them proud or insolent.

There is no satisfying the covetous mind: and mean spirits delight to tyrannize over those who think dare not resist them. But pride and insolent boasting go before destruction. The greatest takers are seldom the greatest actors. And the more secure men are, the more certain is their ruin. God often heapeth mercies on his sinful people when they are almost ripe for destruction. Inadequate means must be used when God directs, but so means ever trusted to. By the weakest...
I. KINGS XXI.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. 33 Now the men did diligently observe whether any thing would come from him, and they said, Say no more: ye shall bring a termination of the question. And then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. 34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahaziah, I will send thee away with this covenant. So he made a covenant with him, and sent him away. 35 And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him. 36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. 37 Then he found another man, and said, Smite me, I pray thee. And the man smote him so that he fell to the earth. 38 So the prophet departed, and waited for the king by the way. And disguised himself with ashes upon his face. 39 And as the king passed by, he cried unto the king: and he said, Thy servant said before, That I should come unto the king; but verily my life is for a lie. 40 And the king said, Is it not a thing known unto thee, how the Lord hath delivered unto me all the kingdoms of the children of the east? and, behold, my hand is stretched out over the kingdoms of the north. 41 Now therefore, I pray thee, deliver me a petition in the presence of the Presence, that I may die with the king, according to all the goodness which the Lord hath shewed unto this dead nation. 42 And they delivered the king into the hand of the king of the children of the east: and he struck the king with the sword. 43 And the king of Israel went to his house heavy and displeased, and came to Samaria.}

CHAPTER XXII.

1 And Ahab being denied Naboth's vineyard is grieved. 5 Israel writing letters against Naboth, he is condemned of blasphemy. 10 Ahab's falsehood, possession of the vineyard. 17 Zephah denounces judgment against Ahab and Jezebel. 37 Zedekiah denounces judgment against Ahab and Jezebel. 37 Wicked Ahaziah repeating, God defers the judgment.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: and he laid him down upon his bed, and turned away his face, and would not eat bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest not bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard, that I may have it for a garden of herbs; and he said unto me, Give me thy servant, that I may slay him. 7 And I said unto him, What is there to thee, that thou shouldest give me his vineyard? no hire is given me of him; neither is any reward given me thereof: why then hast thou hated me, that thou shouldest give me his vineyard?

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent them unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people;

10 And set two men, sons of Belial, before Naboth's vineyard, and they harangued the people against him, saying, Naboth did say, Thou shalt notinherit my vineyard. And when he heard it, he was very angry with him, even unto the great day of the Feast.

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At the well, Samaria—where Ahab, king of Israel, built a temple to Baal, the God of the Sidonians. [I. Kings, xxii.18.]—"Arise, go down to meet Ahab, king of Israel, which is in Samaria." The city of Samaria was built by Omri, king of Israel, and became the capital of the ten tribes until the captivity. Ahab built a temple to Baal here, which was destroyed by Jehu. "He reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove: and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."—I. Kings, xvi.32-33. We give above a picture of the well in Samaria. The prophecy uttered with reference to this place in Micah, i.6, is literally fulfilled: "I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." This has literally come to pass.
him, to ‘bear witness against him, saying, Thou didst blaspheme God and the king;’ and then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them:

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did ‘blaspheme God and the king.’ Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezabel, saying, ‘Naboth is stoned, and is dead.’

15 And it came to pass, when Jezabel heard that Naboth was stoned, and was dead, that Jezabel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off adherence to the Lord’s command when we meet with strong temptation. How insatiable is a covetous heart! Many great men, in all that they have, can enjoy but small pleasure because of some fancied want; and proud and discontented spirits terribly torment themselves. A plague to nations are covetous and tyrannical rulers. Having their heart set on wickedness, the devil quickly furnishes the means: and nothing is too base and hypocritical, or even horrid or blasphemous, for them to stick at. When sin has hardened their heart, men glory in their wickedness and are lost to shame. But that which is unlawfully gotten frequently proves a burden instead of a comfort. The very presence of faithful ministers, who cannot endure to see wickedness in their iniquities, is a terror to such, and their faithful rebukes torment them: but how much more, and how often even in this life, does the eternal justice of God perplex and pursue them! Legal tears may produce strong proclamations and fears of repentance, but only a sense of God’s pardoning love and mercy: and if God mark such regard to apparent repentance how great is his regard to those who sorrow after a godly way!}

CHAPTER XXII.

1 And they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Syria to war. (And the king of Israel sent unto his servants, saying, Know ye that Ramoth in Gilead is ours, and we be still; and take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle at Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, 22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Aiahjah, for the provocation wherewith thou hast provoke me to anger, and made Israel to sin.

23 And of Jezabel also spoke the Lord, saying, The dogs shall eat Jezabel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezabel his wife stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son’s days will I bring the evil upon his house.

CHAPTER XXII.

1 Ahab, reduced by false prophets, according to the word of Micaiah to slay at Ramoth-gilead. 2 The gods lock up his blood, and Ahab slays the false prophet. 3 Ahab slays the false prophet. 4 His acts. 50 Jehoram succeeds him. 51 Ahab’s wicked reign.

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4 And he said unto Jehoshaphat, Wilt thou go with me to battle at Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as
Ahab seduced by false prophets.

thou art, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, ‘Inquire, I pray thee, at the word of the Lord today.’

6 Then the king of Israel gathered the priests together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.

7 ¶ And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man (Micaiah the son of Imlah) by whom we may inquire of the Lord; but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat, the king of Judah, sat each on his throne in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians, until they have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the Lord shall deliver it into the king’s hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

14 And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper; for the Lord shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd.
I. KINGS XXII.

Jehoshaphat's good reign.

old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah, the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from doing that which was right in the eyes of the Lord; nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and all that he did, and how he warred, are not written in the book of the Chronicles of the kings of Judah.

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ship of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Abaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 Abaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the Lord, walking in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.
Ahab's Well in Jezreel, Where Ahab Built His Ivory Palace. [I. Kings, xiii: 39.] “Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?” Jezreel, now known by the same name Zein, lies at the base of the Gilboa mountain, 10 miles southeast of Nazareth. There are about 20 houses here now and a square tower. It is a beautiful site for a city and is conspicuous for many miles around. The historic well, which we give in the above picture, is at the bottom of the hill to the north of the city. To this place the women from Jezreel still come, as in Bible times, with their earthen jars to get water. It was in Jezreel that Ahab lived with Jezebel, his heathen wife, and it is in evidence that here he built his ivory house, and here there was a temple and grove of Astarte, with his establishment of 400 priests of Baal supported by Jezebel.
CHAPTER I.

1 Moab rebelled. 2 Ahaziah, the son of Jehoram, had the judgment of Elijah. 3 Elijah twice brought fire from heaven upon those who sought to apprehend him. 4 He pitied the third child taken by death. 5 Jehoram succeeded Ahaziah.

THEN Moab rebelled against Israel after the death of Ahaziah.

2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers and said unto them, Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease.

3 But the angel of the Lord said to Elijah, the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, 'Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron?

4 Now therefore thus saith the Lord, 'Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, The child is dead. And he said, What manner of man was he which came up to meet you, and told you these words?

6 And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.
And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha, "Tarry here, I pray thee, for the Lord hath sent me to Beth-el." And Elisha said unto him, "As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-elim.

And the sons of the prophets that were at Beth-elim came forth to Elijah, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, "Tarry, I pray thee; here; for the Lord hath sent me to Jordan." And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither; so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, "My father, my father! the chariot of Israel, and the horsemen thereof." And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

And he took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

And when they came again to him, (for he was tarrying at Jericho,) he said unto them, Did I not say unto you, Go not?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren.

And he said, Bring me a new cruse, and put salt therein: and they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters: there shall not be hence any more death or barren land.

So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head! go up, thou bald-head.

Persecutors and mockers of God's faithful prophets and messengers shall not escape unpunished. Such as have turned aside to idolatry, even after miraculous demonstrations of the wickedness of it, richly deserve death if they will harden their heart against the terror of God, it is just that their destruction be uncommonly terrible. The way to prevail with God is not to insult him, but humbly to bow before him; and the sufferings of others should be our
THE KINGDOMS OF JUDAH AND ISRAEL.
II. KINGS III.

Rebellion of the Moabites.

1 And he went back, and looked on them, and cursed them in the name of the Lord, and there came forth two she-bears out of the wood, and tare forty and two children of them.

2 And he went from thence to Mount Carmel; and from thence he returned to Bethel.

CHAPTER III.

1 Jehoram's evil reign. 2 Moab rebelled. 3 Jehoram, with Jehoshaphat, and the king of Edom, being slain, gave over all the war of water, and promise of victory. 21 The Moabites, despising the word of God, were overcome. 26 The King of Moab sacrificed his eldest son, and rent the rings.

Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

And he wrought evil in the sight of the Lord, but not like his father, and like his mother; for he put away the images of Baal that his father had made.

Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And King Jehoram went out of Samaria the same time, and numbered all Israel.

And he went up, and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. 9 So the king of Israel went, and the king of Judah, and the King of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas, that the Lord hath called these three kings together, to deliver them into the hand of Moab! 11 But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the Lord hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the Lord of hosts hath warned.
liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

16 And he said, Thus saith the Lord, Make this valley full of ditches:

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, which ye may drink, both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into thy hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water; and the Moabites saw the water on the other side as red as blood.

23 And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Ismaelites rose up and smote the Moabites, so that they fled before them, and they went forward smiting the Moabites in their country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees; only in Kir-hareseth left they the stones thereof; howbeit the slingers went about it, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation upon Israel; and they departed from him, and returned to their own land.

CHAPTER IV.

1 Elisha multiplieth the widow's oil. He gave a gift to the good Shunammite. He raiseth again her dead son. At Olpehe he healeth the deadly sickness. He miraculously satisfieth an hundred men with twenty barley loaves.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thou didst fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy servant hath only a jar of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

4 And when thou art come in, shut the door upon thee and upon thy sons, and shut up, and pour out into all these vessels, and thou shalt set aside that which is full.

5 So she went from him, shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she said, Told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day, that as Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.


10 Jel. 34:31.

11 Jel. 34:31.
GARDENS OF SHUNEM—WHERE ELISHA RESTORED THE WOMAN’S SON TO LIFE. [II. Kings, iv:8.]—“And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed and a table and a stool and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.” Shunem literally means “two resting places.” It is a city in the territory of Issachar. It is in the plain of the Prophet restored to life. It is now the village on the declivity of the western extremity of Little Hermon.
Elisha giveth a son to the good Shunammite.

9 And she said unto her husband, Behold now, I perceive that this is an holy man of God; and what shall we do unto the place of the Lord, which he hath shewed us?

10 Let us make a little chamber, I pray thee, on the wall of our house, and put a bed for him, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall sit between us.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite woman. And when he had called her, she stood before him.

13 And he said unto him, Say now, I pray thee, unto her, What seeth my lord the king? shall I number the kings of Israel, that are broken, and the kings of Judah, which are slain? And he answered, I have not number'd them which are broken, nor number'd them which are slain; that thou shouldest tell me whereof I am to number. And Elisha dwelt among the children of the people.

14 And it came to pass, when the child was grown, that it fell on a day, that he went out to his father to the field. And his father said unto him, My son.

15 And he said, Father.

16 And he said, Go, eat of this, my son; for because of the journey, which thou hast made, I have prepared it for thee; for the journey of the lad is upon the Lord.

17 And he said unto him, Wherefore wilt thou go to me to-day? it is neither new moon, nor sabbath.

18 And he said, It shall be well.

19 And he said unto his father, How much horn shall my head have? And he said unto him, Go in, and be naked in the house, and let it be known unto thee.

20 And he went in, and was naked in the house, and let it be known unto his father: and he said unto his father, A city, my father, also the entrance of the city, which we turn not out of when we turn out of it.

21 And he said, Take an heart, and go again. And it shall be, when thou cometh again to the young man, and he be not dead, then shall thou have comfort in him: but if he be dead, then shall thou have comfort in him.

22 And she said, I pray thee, my lord, let me have this balm in mine hand, that I may spread it upon the man, that he die not.

23 And he said, Take and carry him forth without the city in the open air, and lay him on the bed, and shut the door upon him, and go, and cry unto Elisha the prophet. And it shall be, when he seeth thee that he goeth out to meet thee, that he hath not died.

24 And she said, Behold, I pray thee, I know that he is a holy man of God, and that he speaketh truth when he saith.

25 And it came to pass, as she was talking with him, the young man stood over against her; and she said, What seest thou? And he said, I see a young man standing by the gate.

26 And she said, It is not peace, my lord. What saith my lord these words? And he sat down upon her, and said, Wherefore liest thou, my sister.

27 And she said unto him, Verily my lord hath told his servant, saying, See, now, it is enough; now take thy rest. And I said unto my lord, What shall I look for more? blessed be my lord my God, which hath brought me unto my lord my master.

28 And she said, Wherefore then my lord hath spoken these words unto his servant. And he said, If now it be so, what is good that I should give unto my lord? And he said, It is enough; speak no more. And Elisha waxed old, and was sick.

29 And it came to pass, when Elisha was yet sick, that the LORD said unto him, Go, and call Gilgal man Naaman. And he called him, and, behold, he was a leper. And he said, Go, and dip seven times in the river Jordan, and thy flesh shall return again to thee.

30 So he went down, and dipped seven times in Jordan; and his flesh returned again unto him, and he was clean.

31 And there came men from Elisha's house to the man, and said, Behold, I pray thee, I see now the place of Jordan, where the Jordan fortress is; behold, Zarephath of Sidon, over against the going up to Sidon.

32 And Elisha said unto him, Go into the house, and shut the door, and take an horn of oil in thine hand, and go to Ramoth-gilead.

33 And take this horn of oil in thine hand, and arise, and go to Jordan; and I will meet thee thither, and some of the elders of Israel shall gather themselves unto thee.

34 And thou shalt say unto him, Thus saith the LORD, I have heard thy message. And Elisha was gone. And Jonathan, the son of Naman, went to Ramoth-gilead.

35 And there met him a man of God, answering him, and saying, Behold, a host of the Lord is going up thither to war.

36 And Jonathan answered, And I will go with thee. And he said, Go in: for why stayest thou? And Jonathan went with him into the house, and gave him wine to drink.

37 And they went out both of them into the field; and the elders of Israel gathered themselves together to the young man, and said unto him, See, now, I have heard that thou hast knowledge, and that thou art a man of God, and that the word that cometh from thy mouth is true.

38 Now therefore, I pray thee, let me know, I beseech thee, the word that cometh from thy mouth. And he said, Thus saith the Lord, Today I will perform my word which I have spoken unto thee.

39 And it came to pass, as they still conversed talking, that behold, the king's messengers came. And they showed the young man, and said, Is thy father the old man? And he answered, Yea, my father.

40 And they said, Is thy servant now come to set thy heart at ease, and to help thee? Is it not rather to plunge thee into a deeper calamity? But he, weeping, went down into the man of God's chamber.
House of Naaman, the leper—where the captain of the King of Syria lived. [II. Kings, v.1.] — "Now Naaman, Captain of the host of the King of Syria, was a great man with his master * * * but he was a leper."

There is a house outside of the east gate of Damascus on the banks of the Abana river, that is said to stand upon the site of Naaman, the leper's house. This is now a leper hospital, and there are about thirty-five or forty of as wretched looking human beings in this hospital and strolling about the premises, as are to be found perhaps on the face of the earth. They seem to do their own cooking, go and come at will, and make a living by begging hecksheesh in the most pitiable tones, from travelers. It is not surprising that Naaman, the proud Captain who resided at Damascus, should have refused to wash in the River Jordan, when he remembered the beautiful Abana that flowed by his house.
II. KINGS.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he took with him Elisha the man of God, and all his servants, and opened the doors of the house, and took his master's serva...
ROADWAY ALONG THE ABANA, DAMASCUS. [II. Kings, v:12].—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." In reality the Pharpar river does not come up as far as Damascus. This ancient city is watered by the Abana alone, and the Abana has four sources: one is from Tijeh, under the Lebanon Cliff; another from near Amri el-hamah, north of Zebdany; another west of Zebdany, and the fourth west of Riklah and Herron. The trees and flowers along the banks of this river are beautiful beyond description. The shrubbery grows down to the very water's edge. The leaves are so green they are almost black. As Egypt is the gift of the Nile, so Damascus is the gift of the Abana river. It really creates an island in a desert.
that there is no God in all the earth but in Israel; now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the Lord liveth, before whom I stand, I will receive none; and he urged him to take it; but he refused.

17 And Naaman said, Shall there not then I pray thee, be given to thy servant two mules burden of earth? for the servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman the Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after him, and when Naaman saw him running after him, he lighted from off the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, now there be come to me from mount Ephraim two young men of the sons of the prophets; give I them, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from his hand, and bestowed them in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, and wherewith hast thou been? And he said, From man, and I said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.

And he went out from his presence a leper as white as snow.

CHAPTER VI.

1 Elisha, giving leave to the young prophets to enlarge their dwellings, causes their sons to inherit them. 8 He disclosed the king of Syria’s counsel. 15 The army which was sent to Joash to apprehend Elisha is smitten with blindness. 20 They are dismissed in peace. 24 The famine in Samaria causes women to eat their children. 30 The king sends to stay Elisha.

The sons of the prophets said unto Elisha, Behold now, where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

Ver. 12. [The Abana, now called Barada, rises in a beautiful plain in the very heart of the range of Anti-Lebanon, and cuts its way through a subterranean ravine down to the plain of Damascus. Before emerging into the plain, and also after entering it, a number of canals are laid off from it, which enter at different elevations, and are carried along higher parts of the plain for purposes of irrigation. By this means an immense extent of country, which would otherwise be a parched desert, is converted into a paradise. The Abana flows through the plain and across the plain eastward for 20 miles, and then falls into a lake. The Pharpar, now called Arau, rises high up on the eastern side of Mount Hermon, flows through the plain south of Damascus, at a distance of about 7 miles from the city, and falls into a separate lake or marsh. Numerous canals are also led off from the Pharpar for purposes of irrigation; and some of them are carried within a mile of the city. By these means two rivers the plain of Damascus is made the richest and most beautiful in the world. There was much truth, therefore, in the haughty exclamation of Naaman: Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel?—1] REFLECTIONS.—Greatness and wealth avail so little to make men happy, that they cannot preserve them from the sorrest and most loathsome calamities. God can make the captivity of his chosen people a useful mean for spreading the knowledge of himself, and even out of the mouths of babes and sucklings he can perfect his pleasure to have servants who know God and seek the welfare of the family.

Men are generally willing to try every expedient, and besor at all the trouble, to obtain a cure of their bodily distempers; but how few regard the worth or welfare of their souls! and how few readily condemn such practices as would benefit them by carnal profits! Men who are conscious of their ill deserts often tremble at every shadow, and disquiet their minds by misinterpreting the most innocent intentions of their neighbours.

And the cries of men in mercy oftentimes help the wicked far beyond what they have reason to expect. And ministers ought to seize upon every opportunity of manifesting the power and grace of God; but never ought they to allow their character by any of the pride of great men. Proud spirits readily interpret the least suspected slight into a heinous affront; and the wise are always on the watch for any contemptibility of the simple dictates and ordinances of God. But the riches of his grace, that stops our course when we are in our own meekness, then glad to have all in store in advance of our expectations.

Thus, by the weakest means, produce the greatest ends, manifest his power and glory. That knowledge of God is obtained by our continual and perseverance, will always be most fruitful, while holy gratitude dispenses it to a careful performance of duty both towards God and men, leads us to regard the prayers of God’s people, to remember past transgressions with grief, and to resolve for the future to abstain from all appearance of evil. But alas! that those who have most and best instructions and examples should have all lost upon them! Parents and masters cannot convey their children or servants. Covetousness tempts to lying and almost every other evil: and one can always lead on to another. Hope of concealment and impunity is a great encouragement to evil; but short-lived, transitory, and bitter in the end, is prosperous wickedness: and how often men, by their covetousness and falsehood, entail plagues upon themselves and their posterity!

CHAPTER VI. REFLECTIONS.—It is impossible to see Christ’s disciples increase in the world of times; but often faithful people are in very poor outward circumstances. Nor can a minister grudge if his own hands must minister to his necessities; but it ill becomes him to be or idle ragged and slothful loiterer. Things borrowed ought to be carefully preserved. And it is extremely harmful to an honest or generous mind to hurt his neighbour. How restless are the enemies of God’s people! But it is easy for God, who knows all things, to frustrate their counsels by warning his servants of them; and it
MILL AT DOTHAN—WHERE THE HORSES AND CHARIOTS OF FIRE WERE SEEN ABOUT ELISHA. (II. Kings, vi:13)—“And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.” Here in this place, near where Joseph was cast into a pit by his brethren, and where Elisha’s young man saw the mountain full of horses and chariots of fire round about Elisha, we saw the only steam mill that we observed in Palestine. It is rather a crude affair, but shows that the material elements of modern civilization are gradually penetrating this, one of the oldest countries. The civilization of Palestine in the days of David and Solomon, and even down to the coming of Christ, was far higher than what it is to-day. It was not only arrested by Moslem religion, but has been set back and degraded to a degree lower almost than any other civilization in the world, above that of the barbarian.
II. KINGS VI.

Dreadful famine in Samaria.

19 And Elisha said unto them, This is not the way; neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite: wouldest thou smite those whom God hath not taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the "bands of Syria" came no more into the land of Israel.

24 And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged him, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of谏e's dung for five pieces of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king!

27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat thy son to-morrow.

29 So we boiled him; and I did eat: and I said unto her the next day, Give thy son, that we may eat him: and she hath hid her son.

30 And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, crying with a loud voice.

salutary to attend exactly to his admonitions. On the contrary, it is most impatient for the mightiest to attempt fighting against God and his servants. When there is at best but little faith, the mind is easily overwhelmed with confusion and tempted to despair of divine protection. But they who are strong ought to pray for the weak, and bear with their infirmities. Clear views of God's goodness, power, and kindness, and of his angelic guards, can effectually remove our slavish fear of temporal calamities. How often they fight against God are given up to stupidity and strong delusions; and find themselves confounded or ruined where they hoped to triumph. But if we have our enemies at our mercy it is best to render them good for evil, and thus soften and captivate their hearts. But no long impress arsenals, and obstinate foes. And how dreadful is the scourge of a furious war! It may quickly render us destitute of our necessary food; and yet redeem the very pangs of avarice. And when we make affections. None know what miseries await them before they die. And in our distresses, particularly those of our soul, if God be our Friend, vain is the help of man. Unhumbled sinners are apt to attribute their troubles to any cause but the real one, their sins; and to turn their rage on the innocent which is due to the sole suspenders of God's judgments, are often calumniated and persecuted as if they were the guilty cause thereof: and the most unwilling is the case when disappointments render men desperate with rage against God; the view of whose hand should encourage their patience and hope.

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PART OF OUR CARAVAN AT DOTHAN, WHERE ELISHA'S YOUNG MAN SAW THE MOUNTAINS FULL OF HORSES AND CHARIOTS. [II. KINGS viii:17.]—"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The scene which is described in this picture was at Dothan. Dothan lay upon the highway which the Ishmaelite merchants were compelled to travel, and it was during one of their regular marches along this way that they bought Joseph from his brethren, as we are told in Genesis xxxvii:17. Here we know it was that the Lord opened the eyes of Elisha's young man, because when the King of Syria warred against Israel, he wanted to know of the whereabouts of Elisha, the man of God. In the 13th verse of the 6th chapter of II. Kings we are told: "And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan."
II. KINGS VII.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it;

9 And came again, and entered into another tent, and carried thence also, and went and hid it.

10 Then they said one another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us.  

11 And they arose early in the morning, and thereby they went out into the city, and went and hid it.  

12 *And* the king arose in the night, and saith unto his servants, I will now shew you what these Syrians have done to us: they know that we are hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city; (behold, they are as much as all the multitude of Israel that are left in it; behold, I say, they are even as all the multitude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two chariots horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after him unto Jordan; and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste; and the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:
MAT-WEAVERS, SYRIA—CHARACTERISTIC OF SYRIA IN ALL AGES. [II. KINGS, vi: 15.]—“And they went after them unto Jordan; and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste.” There are a great many Bedouins in Syria who live in tents. These tents are woven of black goats’ hair, and are carpeted with thick, heavy mats. We see in the above picture a rude contrivance the natives use for weaving these mats. They cut the rushes of which the mats are woven from the Jordan. The native Bedouins when aroused or threatened are full of hate, but when approached in their tents by foreigners and addressed kindly they appear to be very polite and gentle. Our party spent a night camping within the confines of a Bedouin village, and they treated us with the greatest respect and kindness, brought us milk, assisted our cook in the preparation of our food, and our muleteers in feeding and tying our horses.
II. KINGS VIII.

19 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

1 The Shunammite, having left her country seven years, to avoid the famine; for Etham’s miracle sake hath her land restored by the king. 2 Hazael, being sent with a present by Benhadad to Elisah at Damascus, as Eliseah had foretold the prophet, killeth him, and succeedeth him. 3 Jehoram’s wicked reign in Judah. 20 Edom and Libnah revolt. 23 Athaliah succeeds Jehoram. 25 Athaliah’s wicked reign. 26 He visiteth Jeoram wounded, at Jezreel.

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn whereunto thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her house, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years’ end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the good things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son: whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her’s, and all the fruits of the field since the day that she left the land, even until now.

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick: and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels’ burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover. But the Lord hath shown me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weep my lord? And he answered, Because I know thee to be a诚实 evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shown me that thou shalt king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

15 And it came to pass, as he was lying upon the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, and died.

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in all the ways of his father Ahab, and worked wickedly: for he burnt his sons as burnt offerings, according to the abomination of the nations; whither the Lord drove him.

19 Yet the Lord would not destroy Judah for David his servant’s sake, as he promised him to give him alway a light, and to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and perish that trust in him. Comfort others with the conclusions wherewith thou art comforted of Christ. And God forbid that I should see the glories of redemption and yet never share thereof.

CHAPTER VIII. [Ver. 10. Thou mayest certainly recover. These words in the Hebrew may be rendered either of two ways, according as they are pointed. If pointed as we have it in the literal translation, it is, Go, say to him, Thou shalt surely live. But if pointed as the letters seem naturally to require, they must be translated, Go, say, Thou shalt not surely live; and the prophet explains this to Hazael by the statement made to himself—'For Jehovah hath shown me that he shall surely die.' ]

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smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then *Libnah revolted at the same time.*

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

24 In the twelfth year of Joram the son of Ahab king of Israel did *Ahaziah the son of Jehoram king of Judah begin to reign.*

26 And twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother’s name was Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab: and did evil in the sight of the Lord, as did the house of Ahab: for he was the son-in-law of the house of Ahab.

28 And he went with Joram the son of Ahab, to the war against *Hazael king of Syria in Ramoth-gilead;* and the Syrians wounded Joram.

29 And king Joram went back to be healed in *Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was *sick.*

CHAPTER IX.

1 *Elisha* senteth a young prophet with instructions to anoint Jeho at Ramoth-gilead. 4 The prophet hasting done his mission forth, 11 Jehu, being made king by the officers, killeth Joram in the field of Jezreel. 12 Ahaziah is slain at Gerasa, and buried at Jerasham. 20 Proud Jezreel, as thrown down out of the way, and eaten by dogs

AND Elisha the prophet called one of the children of the prophets, and said unto him, *Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead.*

2 And when thou comest thither, look out there: *Jehu the son of Jehoshaphat, the son of Nimshi,* and go in, and make him rise up from among his brethren, and carry him to an inner chamber.

3 Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, *I have anointed thee king over Israel:* then open the door, and *flee,* and tarry not.

4 So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting: and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even over Israel.*

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and *I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.*

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And *the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her.* And he opened the door, and fled.

11 *Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this *mad* fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false;* tell us now. And he said, Thug and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs; and *blew with trumpets, saying, Jehu is king.*

14 So Jehu the son of Jehoshaphat, the son of Ahab pride sticketh at the presence of God, and causeth the spirit of man to weaken...*Elisha* withholds himself from the prophet, and makes him alive, and sets before him a place...
TOWER OF JEZREEL—WHERE THE WATCHMAN STOOD AND SPIED THE COMPANY OF JEHU. [II. KINGS, ix:17.]—“And there stood a watchman on the tower of Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman and send to meet them, and let him say, Is it peace?’”

The modern name of the City of Jezreel is Zerin. It is but a village and is in decay. It consists of only a few houses which stand among the ruins, and it commands a view of the Belisan Plain on the east and the plain of Esdraelon on the west. The Jezreel of the Hebrews was known as Esdraelon among the Greeks, and as Stradela in the Middle Ages. There is a fountain here, and the Israelites are represented as pitching their tents by a fountain which is in Jezreel. Ahab and Jezebel once had their royal residence here. Here was the vineyard of Naboth. We are in full view from this point of Mount Carmel.
II. KINGS IX.

Ahab is slain at Gur.

Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him:—

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this manner, saith the Lord. Now therefore take and cast him into the portion of ground, according to the word of the Lord.

27 But when Ahab the king of Judah saw this, he fled by the way of the garden-house; and Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Jbleam: and he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Ahab the son of Ahab began Ahabiah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tied her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, Had Zimri primer, who slew his master? 32 And he lifted up his face to the window, and said, Who is on my side? who? and there looked out him to two or three eunuchs.

33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode under foot her head.

34 And when he was come in, he did eat and drink; and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him: and he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel.

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.
AND Ahab had 70 sons in Samaria.
And Jehu wrote letters, and sent to Samaria, unto "the rulers of Jezebel," to the elders, and to them that brought him up Ahab's children, saying,
2 Now, 'as soon as this letter cometh to you, and seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour,
3 Look even "out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house."
4 But they were exceedingly afraid, and said, Behold, 'two kings stood not before him; how then shall we stand?
5 And he that was over the house, and he that was over the city, the elders also, and the "bringers-up of the children," sent unto Jehu, saying,
6 'We are thy servants, and will do all that thou shalt bid us; we will not make any king; do thou that is good in thine eyes.

And he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearen unto my voice, take ye the heads of the men your master's sons, and come to me to Jezebel by to-morrow this time. (Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.)
7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to Jezebel.
8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons.
9 And he said, Lay ye them in two heaps at the entering in of the gate until the morning.
10 And it came to pass in the morning, that he went out, and said to all the people, Ye be righteous; behold, I conspired against my master, and slain him; but who slew all these?
11 Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Elijah.

12 So Jehu slew "all that remained of the house of Ahab in Jezebel, and all his great men, and his kinsfolks; and his priests, until he left him none remaining.
13 And he arose, and departed, and came to Samaria; and as he was at the "shewing-house", in the way.
14 And Jehu met with "the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen.
15 And he said, Take them alive. And they took them alive, and slew them at the "shewing-house", even two and forty men; neither left he any of them.
16 And when he was departed thence, he lighted on "Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up into the chariot.
17 And he said, Come with me, and see the zeal for the Lord. So they made him ride in his chariot.
18 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had "destroyed him, according to the saying of the Lord, which he spake to Elijah.
19 And Jehu gathered all the people together, and said unto them, "Ahab served Baal a little; but Jehu shall serve him much.
20 Now therefore call unto me all the "prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal.
21 And Jehu said, "Proclaim a solemn assembly for Baal. And they proclaimed it.
22 And Jehu sent through all Israel; and all
the worshippers of Baal came, so that there was not a man left that came not; and they came into the house of Baal; and the house of Baal was full from one end to another.  

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.  

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.  

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, that he telleth him go, his life shall be for the life of him.  

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu sent forth, and they took Omri.  

26 And they brake down the image out of the house of Baal, and brake down the house of Baal, and made it a draught-house unto this day.  

27 Thus Jehu destroyed Baal out of Israel.  

28 And Howbeit from the sins of Jeroboam the son of Nebat, which made Israel sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan.  

29 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.  

30 But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from after the sins of Jeroboam, which made Israel to sin.  

31 In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel;  

32 From Jordan eastward, all the land of Gilead, the Gadites, and the Rubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead, and Bashan.  

34 Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?  

35 And Jehu slept with his fathers; and they buried him in Samaria: and Jehoahaz his son reigned in his stead.  

And the time that Jehu reigned over Israel was twenty and eight years.  

CHAPTER XI.  

1 Jotham, being born by Jothamah his aunt from Athaliah's mother, is made king, but Athaliah's sons are slain;  

2 But Jehoash, the son of Jehoram, brother of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber from Athaliah, so that he was not slain.  

3 And he was with her hid in the house of the Lord six years: and Athaliah did reign over the land.  

4 And the seventh year Jehoash sent and fetched the 'rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son.  

5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;  

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard, so shall ye keep the watch of the house, that it be not broken down.  

7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.  

8 And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranges, let him be slain: and ye with the king as ye go out, and as he cometh in.  

9 And the captains over the hundreds did according to all things that Jehoahaz the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoahaz the priest.  

10 And to the captains over the hundreds did God send a blessing, and he gave them rest from the hand of their enemies round about.  

11 And the spirit of God came upon Zechariah the son of Jehoiada the priest, and he said unto the king, Thus saith the Lord God of Israel, I have even rooted up the kings of Ammon, and have given them into the hand of Nebuchadrezzar the king of Babylon,  

12 But the Lord riseth upon me, and my God is with me.  

13 And the king trusted in the Lord God of Israel; so that none smote him, nor any of his servants throughout all his days.  

14 And he was mighty against the king's enemies, and made the house of Judah and Jerusalem like a base for vessels in the hand of all his enemies round about, and there was none to help.  

15 And all his servants sought to kill him; but he would not hearken unto them.  

16 Then said the king, Who is on my side? who shall go up with me into the house of the Lord? And none answered him.  

17 Then said he unto Zedekiah his servant, Come, I will shew thee that the Lord will shew his salvation: I will shew thee for this arm of mine, and for the arm of the young men.  

18 So the king of Israel gathered the captains of hundreds together, and said, Shall I go down into the thick of the camp with the captains of thousands and hundreds, and all the people with me, and fight against Ephraim, and will we not be overlaid with the sword by Ephraim?  

19 And he said, What is this thing thou saist?  

20 Therefore I will turn all the host of Israel against thee, and will ascribe to thee their sins and their iniquities.  

21 And it shall come to pass, when the king of Israel shall hear thereof, his heart shall melt, and all the bones of his body shall shake, and he shall be weaker than any other man.  

22 And when Jotham was one hundred and twenty years old, he died, and was buried in the city of David; and his son Ahaz reigned in his stead.
H. KINGS XII.


CHAPTER XII.


Jehoiada restored the worship of God.

11. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.
12. And he brought forth the king's son, and put the crown upon him, and gave him the testimony, and did make him king, and anointed him, and clapped their hands, and said, 'God save the king.'

13. And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord.
14. And when she looked, behold, the king stood by a pillar, as the manner was, and all the princes and the trumpeters by the king; and all the people of the land rejoiced, and blew with trumpets; and Athaliah rent her clothes, and cried, 'Treason! Treason!'

15. But Jehoiada the priest commanded the captains of the hundreds, of the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her with the sword.
16. And they laid hands on her; and she went by the way of the horses' entrance into the house of the king; and there she was slain.
17. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.
18. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars: and the priest appointed officers over the house of the Lord. 2
19. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house: and he sat upon the throne of the kings.
20. And all the people of the land rejoiced; and the city was quiet: and they slew Athaliah with the sword beside the king's house.

21. Seven years old was Jehoshaphat when he began to reign.

church and nation, when he is active, prudent, and pious! They who first give themselves to the Lord, may comfortably hope for his blessing upon their undertakings; and civil establishments are best founded in a due care of true religion. That kingdom will be truly happy where God's word is made the rule of the monarch's government and of the people's obedience: and when religion comes in fashion, every man appears zealous: and religion, liberty, and order will support one another.

CHAPTER XIII. [Ver. 4.] The first clause of this verse contains a general command all the money which was won, according to law, to be given to the temple, should be applied by the priests for repairs. This money, or sacred tax, was of three kinds, and those are mentioned in the succeeding clauses of the verse, as follows:—1. 'The money of the numbered,' i.e. of those who, as ordered in Ex. 30: 13, gave on their being registered, half a shekel for the service of the Lord. 2. 'The money which at each man is estimated,' i.e. the money which was to be paid to the Lord for redemption by any special vow he had devoted himself, or any portion of his property, to God. 3. All money of a free-will offering.

REFLECT. Evil customs are hard to root out: and rarely is the reformation of religion exclusively answerable to the divine standard of God's word. Fear of men, or hopes that corruptions will die away of their own accord, often make good men stop short. What a mercy it is for youth, particularly princes, to have pious, prudent, and faithful tutors! And often young hypocrites, under such care, manifest for a time more forwardness in the work of reformation than the aged servants of God. How hopeful it is when liberty in confessing for sacred purposes meets with prudence and fidelity in the disposal! But when men are only restrained from evil by the influence of others, their wickedness is, by a special vow, to be destroyed; and when at last,
II. KINGS XIII.

Jehoshahat’s wicked reign.

The hallowed things sent to Hazael. 

and they laid it out to the carpenters and builders that wrought upon the house of the Lord.

And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

13 Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully.

16 The trespass-money and sin-money was not brought into the house of the Lord: it was the priests’.

17 ¶ Then Hazael king of Syria went up and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoshah king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things; and all the gold that was found in the treasures of the house of the Lord, and in the king’s house, and sent it to Hazael king of Syria: and he went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goes down to Silla.

21 For Joash the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and they slew him; and they buried him with his fathers in the city of David, and Azariah his son reigned in his stead.

1 Jehoshahat’s wicked reign. 3 Jehoshahat, oppressed by Hazael, is relieved by prayer. 5 Joash succeeds him. 8 He witheld reign, 12 Jeroboam succeeds him. 14 Elilah dying propensities to Joash three victories over the Syrians. 20 The Moabites invading the land, Elilah’s brother rise up a dead man, 22 Hazael dying, Joash gets three victories over Benhadad.

In the third and twentieth year of Joash, the son of Ahaziah king of Judah, Jehoahaz the son of Jehu, the son of Jehoram, the son of Jeroboam the son of Nebat, who made Israel sin, but he walked therein, and there remained the grove also in Samaria.

11 And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin, but he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are not written in the book of the Chronicles of the kings of Israel.

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

the means which they use to prevent it. And upon none does God more readily impute distinguished marks of his justice than upon apostate hypocrites, who chiefly dishonour his cause.

CHAPTER XIII.

Chap. 13th. 9, 10, 11. the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. 2 And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel sin: he departed not therefrom. 3 ¶ And the anger of the Lord was kindled against Israel; and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all their days.

4 And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 And the Lord gave Israel a saviour, that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.

6 Nevertheless they departed not from the sins of Jeroboam, who made Israel sin, but went and there remains the grove also in Samaria.

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by thrashing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Joash the son of Jehoahaz the son of Jehu to reign over Israel in Samaria, and reigned sixteen years.

11 And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin, but he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are not written in the book of the Chronicles of the kings of Israel.

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

the few faithful is a great weakening to the defence of a nation. Their loss is felt in death, when what was neglected. God himself, however, liveth as our protector and deliverer; and when his everlasting arms are employed in our favour, nothing can staint or withstanding. But, alas! our confined desires and expectations often cramp our distinguished mercies. We improve not the offers and advantages which God puts into our hands, and often we grieve him and his servants by losing our mercies for want of desire to obtain them. The death of God’s eminent servants is frequently marked with tokens of wrath against their nation of
25 And Jehoash the son of Jehohaz took again out of the hand of Ben-hadad the son of Hazael, the cities which he had taken of the hand of Jehoahaz his father by war; three times did Joash kill him, and recovered the cities of Israel.

CHAPTER XIV.

1 Amaaziah's good reign. 2 His justice on the murderers of his father. 3 His victory over Edom. 4 Amaaziah prophesying; Jehoash is overthrown and spoiled. 5 Jeroboam succeeds Jehoash. 6 Amaaziah is slain by a conspiracy. 7 Azariah succeeds lui. 8 Zachariah succeeded him.

In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

3 And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father had done.

4 Howebeit the high places were not taken away: as yet the people did sacrifice and burnt incense upon the high places.

5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which was written in the book of the law of Moses, wherein the Lord commanded saying, The fathers shall not be put to death for the children; nor the children be put to death for the fathers: but every man shall be put to death for his own sin.

7 He slew of Edom in the valley of Salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

8 Then Amaziah sent messengers to Jehoash the son of Jehohaz, son of Jeshua king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, 'The thistle that was in Lebanon sent to the cedar that was
FOUNTAIN AT CANA OF GALILEE—NEAR THE BIRTH-PLACE AND BURIAL OF JONAH—ALSO THE SCENE OF THE FIRST MIRACLE. [I. Kings, xiv. 25, 26.].—"He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hephera." Gath-hephera is upon the top of a rocky hill to the west of and in sight of Kefr KeKenna, or Cana in Galilee. The prophet Jonah was born here and is also said to be buried here. Cana of Galilee occupies the site upon which the Greeks have the jars Cana of Galilee was also the scene of the first miracle. The road from Sephoris to Tiberias, between Nazareth and the Sea of Galilee.

24 And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, that made Israel to sin.

25 He restored the coast of Israel from Hamath unto the sea of the Philistines, according to the word of the Lord God of Israel, which he spake by his servant Jeroboam.

26 For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, either any helper for Israel.

27 And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

CHAPTER XV.

1 Zachariah's good reign.

2 Joash being a leper Jehoram succeedeth.

3 Zachariah, the last of Joab's generation, reigning ill, is slain by Shallum, 13 Shallum, reigning a month, is slain by Menahem.

4 Menahem strengtheneth himself by Pekah, 21 Pekah succeedeth him, 22 Pekah is opposed by Tabeel, and slain by Hoshea, 23 Hoshea's good reign. 24 Ahaz succeedeth him.

1 Now the twenty and seventh year of Jeroboam the son of Joash king of Israel began Azariah, the son of Jeroboam, the son of Nebat king of Judah to reign.

2 Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name was Jeh別ah of Jerusalem.

3 And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house: and Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and they buried him in the city of David: and Amaziah his son reigned in his stead.

1 A.S. 3740. B.C. 818. The reign of Amaziah.

2 Joash is recovered from his leprosy, 13 Joash is stung by the old prophet, 28 Joash is smitten with a leper, 24 Joash is smitten with a leper.

5 He built Bethel, and暧昧 the house of David, and cut off the idolatrous images from the house of the Lord.

7 And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done;
they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, which made Israel to sin. And he reigned in his stead.

10 And Shalum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the Chronicles of the kings of Israel.

12 This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

13 ¶ Shalum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shalum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shalum, and his conspiracy which he made, behold, they are written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah, and all that were therein, and the coasts thereof from Tirzah: because they "opened not to him, therefore he smote it; and all the women thereof that were with child he "ripped up.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem to reign over Israel, and reigned ten years in Samaria.

18 ¶ And he "did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, which made Israel to sin.

19 ¶ And Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver; to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

marked with some token of the Lord's displeasure. He abases them that walk in pride; and by one stroke of disease can make the mightiest monarchs lose all to others, and a burden to themselves; and after all their glory, bring them with shame to the grave. For the transgression of a land, how many are the princes thereof! But few traitors and murderers die in their bed; yet in the worst of times will they push themselves into the perpetual hazard of their own cowardice. But what a mercy it is to enjoy religion, liberty, peace, and safety, under a mild government! By civil wars, by murders of princes, and by occasional ravages, God hurries wicked nations into lasting ruin. And often they who were most forward in securing their settlements, share with the first in desolating judgments. And no less frequently godly magistrates...
Church of St. John, Samaria—Where the Kings of Israel are Buried. [II. Kings, xv:17.]—"In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria." Samaria was a hill and city in Ephraim. It was the capital of the Ten Tribes of Israel, 42 miles north of Jerusalem. It was built 925 B.C. by Omri, the sixth king of Israel. Its inhabitants were carried away to Assyria by Shalmanezer in 720 B.C., and their place was supplied by persons from Babylon who brought their gods with them. It is six miles northwest of Shechem and nineteen miles east of the Mediterranean. Omri, Ahab, Ahabiah, Jehu, Jehoahaz, Joash, and some of the other kings of Israel were buried in Samaria. Elijah the prophet lived here. The Church of Saint John was erected during the crusades between 1150 and 1180, over the traditional grave of John the Baptist.
CHAPTER XVI.

1. Ahab's wicked reign. 5 Ahab, assisted by Rezin and Pekah, his fellow Thsighiles-priest against them. 10 Ahab, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion. 11 He spoileth the temple of the ornaments. 19 Hezekiah succeedeth him.

I

In the seventeenth year of Pekah the son of Remaliah, Ahab the son of Jotham king of Judah began to reign.

2. Twenty years old was Ahab when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father.

3. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

4. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5. Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahab, but he could not overcome him.

6. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7. So Ahab sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8. And Ahab took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

9. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir; and slew Ahab.

and ministers are taken away from the evil to come, just when the storm is gathering against hypocritical professors.

CHAPTER XVI. REFLECTIONS.—What monsters of children have some of the best of saints! Grace must be infused by God, not conveyed by parents.
Church of St. John, Samaria—Where Hoshea Reigned over Israel Nine Years. [II. Kings, xvii:1.]—"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord." We learn from I. Kings, xvi:23, 34, that the hill upon which Samaria was situated, was bought from Shemer by King Omri. Before the purchase of the hill by Omri, Tirzah had been the capital of Israel and before Tirzah, Shechem had been the capital. Jeroboam transferred his royal residence to Tirzah, as we learn from Solomon's Song, vii:4, and I. Kings, xiv:17, and because of the fertility of the soil about Samaria, Omri was led to purchase it. The Church of Saint John was erected between the years 1130 and 1180, over the traditional grave of Saint John the Baptist. It is now a complete ruin, and was, when this picture was taken, being torn down to make room for a mosque.
II. KINGS XVII.

4 And the king of Assyria found a conspiracy in Hoshea; for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

5 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

6 For so it was, 'that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

7 And walked in the statutes of the heathen, (whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.)

8 And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

9 And they set them up images and groves in every high hill, and under every green tree;

10 And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12 For they served idols, whereby the Lord had said unto them, Ye shall not do this thing:

13 Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, 'Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Nevertheless they hearkened not, Nor inclined their ear, But hardened their necks, Like the neck of their fathers, That did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used diversination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger:

18 Therefore was the Lord very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, and walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin:
II. KINGS XVIII.

Hezekiah's good reign.

44 And the king of Assyria brought 9 men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

And so it was, at the beginning of their dwelling there, that they feared not the Lord; therefore the Lord sent 3 lions among them, which slew some of them.

36 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them; because they know not the manner of the God of the land.

37 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

38 Then one of the priests, whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the Lord.

39 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

40 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ašima.

41 And the Avites made Nibzah and Tabor, and the Sepharvites burnt their children in fire to Ašmelech and Anammelech, the gods of Sepharvaim.

42 So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrifice for them in the houses of the high places.

43 They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence.

44 Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel.

45 With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

46 But the Lord, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

47 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do evermore; and ye shall not fear other gods.

48 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

49 But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

50 Howbeit they did not hearken, but did after their former manner.

41 So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAPTER XVIII.

1. Hezekiah's good reign. 1 He executed idoltary, and prospered. 9 Samaria is captured again for their sins. 10 Sennacharib invading Judah is pacified by a tribute. 17 Rabshakeh, sent by Sennacherib again, reviles Hezekiah, and by blasphemous persuasions solicits the people to revolt.

NOW it came to pass in the third year of the reign of Josiah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

20 Seven and twenty years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also was Abi, the daughter of Zachariah.

3 And he did that which was right in the sight of the Lord, according to all that David his father did.

4 He removed the high places, and brake
the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5 And he trusted in the Lord God of Israel; and after that he was none like him among all the kings of Judah, nor any that were before him.

6 For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord had commanded Moses.

7 And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And in the end of three years they took it; even in the sixth year of Hezekiah, (that is, the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes;

12 Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that thou puttest on me will I bear. And the king of Assyria appointed unto king Hezekiah of Judah three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.
II. KINGS XIX.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is no strength to bring forth.

4 It may be the Lord thy God will hear all the words of Rah-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words that the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard the say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Reseph, and the children of Eden which were in Thelasur.

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 Lord, bow down thine ear, and hear; and punish all the heathen, and the heathen that forsake the Lord's church; and make them know that they are but men.

CHAP. XIX. REFECTIONS.—Surely in calling upon God for relief. But while our helper is almighty, we ought never to despair. Let us, therefore, always intercede for our prayers of Jesus Christ, and his ministers and people. Thus trusting in God we shall never be altogether confounded; while those who lift up their tongues shall bring down their own heads. Wicked men dare to defy God, and their own praise. Just before their blasphemy and pride ordinarily swell to the highest. But while we have a prayer-hearing God to address in our trouble let us always be confident. If the great object of our requests be the manifestation of his glory, we shall certainly be heard; and often God's returns to the prayers of faith are speedily as well as comfortably. How honourable, in God's view, are his people in their
II. KINGS XX.

An angel slayeth the Assyrians.

in thy lips, and I will turn thee back by the way by which thou camest.

And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

For out of Jerusalem shall go forth a remnant, and they shall escape out of mount Zion: the zeal of the Lord of hosts shall do this.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Therefore Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

CHAPTER XX.

Hezekiah, having received a message of death, by prayer hath his life lengthened. The sun goeth ten degrees backward in the place of his setting.

And the prophet Isaiah the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

He turned his face to the wall, and prayed unto the Lord, saying,
CARAVAN NEAR MT. HERMON—IN VIEW OF THE SPOT WHERE OUR LORD WAS TRANSFIGURED IN THE PRESENCE OF PETER, JAMES AND JOHN. [II. KINGS, 
xix : 23.]—“By thy messengers thou hast reproached the Lord, and hast said, With 
the multitude of my chariots I am come up to the height of the mountains, to 
the sides of Lebanon.” Above is an illustration of the southern side of Mt. Hermon, a 
mountain which belongs to the Lebanon range. We have here a long line of donkeys 
on their way to Damascus. Upon the backs of these donkeys little villages through 
this mountain country are supplied with the freight which is brought to them 
from the cities. In this view we have a clump of olive trees to the left of the 
picture, and we have very accurately brought out the topographical features of 
the country. This is not far from a village called Mejdel esh-Shemus, where the 
Druses live.
II. KINGS XXI.

Manasseh's great idolatry.

A.M. 800.- B.C. 715.

15 A.M. 800.- B.C. 715.

15 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

And what has ministered to our vanity and self-complacency will ere long cover us with confusion. May God then make us to accept of the punishment of our iniquity! We have cause of thankfulness if we are but out of hell. But outward quietness must never be mistaken for inward peace.

CHAPTER XXI.

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name was Hephzibah.

2. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

3. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name.

5. And he built altars for all the host of heaven in the two courts of the house of the Lord.

6. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he
II. KINGS XXII.

A man's wicked reign.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amos his son reigned in his stead.

19 ¶ Amos was twenty and two years old when he began to reign; and he reigned two years in Jerusalem: and his mother's name was Meshullemeth, the daughter of Haruz of Jotham.

20 And he did that which was evil in the sight of the Lord, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the Lord God of his fathers, and walked not in the way of the Lord.

23 ¶ And the servants of Ammon compassed against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Ammon; and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of Josiah which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

CHAP. XLI.

1 Josiah's good reign. 2 He provideth for the repair of the temple. 3 Hilkiah having found a book of the law, Josiah bendeth to the prophets Huldah, to inquire of the Lord. 4 Huldah prophesie meth the destruction of Jerusalem, but requite thereof in Josiah's time.

Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah, the daughter of Adaiah of Beth-shemesh.

2 And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan...
the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying,
4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people:
5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work, that is in the house of the Lord, to repair the breaches of the house,
6 Unto carpenters, builders, and masons, and to buy timber and hewn stone to repair the house.
7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.
8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.
9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered money that was not reckoned into the house of the Lord, and put it into the treasury of the house of the Lord.
10 And Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asahiah a servant of the king, said to Hilkiah the priest, To whom the word of the Lord came to deliver it, saying,
13 Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book, that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us.
14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.
15 ¶ And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,
16 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:
17 Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.
18 But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard;
19 Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.
20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.
1 Josiah enquired the book to be read in a solemn assembly. 2 He renounced the covenant of the Lord. 3 He destroyed idolatry. 4 He burned dead men’s bones upon the altar of Bethel, according to the prophecy. 5 He kept a solemn passover. 24 He put away witchcraft and all abominations. 26 He sold wrath against Judah. 20 Josiah, provoking Pharaoh-nechoh, is slain at Megiddo. 30 Jehoahaz, succedeth him, is imprisoned by Pharaoh-nechoh, who made Jehoahaz king. 30 Jehoahaz’s wickedness, and the end of his reign.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.
2 And the king went up into the house of the Lord, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.
3 ¶ And the king stood by a pillar; and made a covenant before the Lord, to walk after

CHAPTER XXIII.

[Reference is made in this verse to the infamous city of Bethel, where Asherah was worshipped. These are fully described and indignantly denounced by Augustin, who was an eyewitness of their horrors in his day. Her priests were en masse in women’s attire; and her shrine was surrounded by women who prostituted themselves to enrich the temple. It is an abominable practice which is referred to in De 23:18.]

REFLECTIONS.—When God’s wrath hangs over our heads, it is high time to attend to and learn his law; for to concur in and to consent with God in Christ. But it is principally God’s love and promise of grace that binds men fast to him, and to feel that fearful abominations may be found among those who have not entirely abandoned the worship of the
MOSQUE OF OMAR FROM THE JERICHO ROAD—A VIEW FROM THE JERICHO ROAD OF THE PLACE WHERE THE HOUSE OF THE LORD STOOD. [II. Kings, xxiii:1-2.]—"And the king sent and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." The artist who took these pictures, and the writer, arose in Jericho about 2:30 o'clock, and after a slight breakfast started at 3 o'clock for Jerusalem. We passed by the Judean mountains, as in awful solemnity they stood around us in the quiet moonlight, and reached Bethany, two miles from Jerusalem, at 8 o'clock. This picture was taken about 8:30 as we approached Jerusalem from Bethany.
the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their heart, and all their soul, to perform the words of this covenant that were written in this book: and all the people stood to the covenant.

4 ¶ And the king commanded Hilah, the high priest, and the priests of the second order, and the keepers of the doors, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the house of heaven, and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that were in high places, of the cities of Judah, and defiled the high places, where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of incense, and hewed down the groves.

8 And he took all the abominations out of all the countries round about the land of Israel, and cleansed all the people. And the people kept the third month after that he was king.

9 Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he deposed the Levites from ministering unto the altar of the Lord, and set them priests, whom he had sworn to their fathers, saying, The Levites may be免除 the service of the altar.

11 And he commanded that the wood of the altar should be removed from the forefront of the house, and brought to the brook Kidron.

12 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-meichah the chamberlain, which was in the suburbs, and burnt the chariots of the sun with fire.

13 And the altars that were on the top of the upper chamber of Ahuzz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake brake, and burnt the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that were in the mount of Kidron, and stoned the kings of Israel. And they had built sepulchres for themselves in the mountains of Kidron, and had burned the bones of the kings of Israel. And there was no king like unto him, that turned unto the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither did any of his kings, that were before him, keep the statutes and the law as Josiah did.

17 And the Ammonites and Moabites came and entered against him, because the children of Ammon and Moab had come against him to battle, and smote him:

18 ¶ And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

20 And he slew all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant.

22 Surely there was no sin in Israel so much as this, that Josiah kept the passover in Jerusalem: and none of his kings did cleave unto the Lord like Josiah; neither did any of his kings die for the evil that they had done, as did Josiah.
II. KINGS XXIV.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoiakim away; and he came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh: but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give into Pharaoh-nechoh.

36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

CHAPTER XXIV.

1 Jehoiakim, first submitting to Nebuchadnezzar, then rebelling against him, procureth his own ruin. 2 Jehoiakim succeddeth him. 3 The king of Egypt is vanquished by the king of Babylon. 4 Jehoiakim's evil reign. 5 Jehoiakim is taken and carried captive into Babylon. 6 Zedekiah is made king, and reigneth wickedly: he rebelleth, to the utter destruction of Judah. 7 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

3 Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 Jehoiachin was eighteen years old when speed do those judgments hasten to run the guilty, and when neither warnings restrain, nor good examples influence, destruction is evidently near.

CHAPTER XXIV. [Ver. 1. The history of the kingdom of Judah under Jehoiakim, as given in this book, is very brief; but from a comparison of Da. 1, 2 Ch. 36. 6, and Je. 25. 1 sq., the following facts may be gleaned, and they throw light on the detached statements here made. In the third year of the reign of Jehoiakim Nebuchadnezzar set up on his first expedition against Palestine and Western Asia. His march had occupied some time; then he met and conquered the Egyptians at Carchemish; then he conquered Northern Syria and Phoenicia; and marched to lengthen the campaign, he besieged Jerusalem, and captured it about a month after. He took the king prisoner, bound him in fetters to carry him to Babylon, and took some of the precious vessels of the temple to place them in the temple of Bel. For some reason which is not stated Nebuchadnezzar changed his purpose regarding Jehoiakim, and placed him again on the throne. He remained subject for three years, when he rebelled, which caused Babylon to be engaged in other wars. The Babylonian king being unable himself to punish the rebel, appears to have sent against Judah bands of the Chaldees,
Jerusalem is again besieged.

II. KINGS XXV.

CHAPTER XXV.

1. Jerusalem is again besieged. 4. Zedekiah took, his sons slain, and his eyes put out. 8. Nebuzaradan defraught the city, carried the remnant, except a few poor labourers, into captivity, 12 guiltless, and carried them away with the treasure. 9. The women of Judah are slain at Riblah. 22 Gedaliah, who was set over the people that remained, being slain, the rest flee into Egypt. 27 Evil-merodach avanzates Jehoiachin in

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.1

And the city was besieged unto the eleventh year of king Zedekiah.2

And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.3

And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden; (now the Chaldees were against the city round about;) and the king went the way toward the plain.4

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him.

So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.5

And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.6

And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the "..."
INTO INTERIOR OF THE MOSQUE OF OMAR—STANDING OVER THE ROCK WHERE ABRAHAM IS THOUGHT TO HAVE OFFERED UP ISAAC, AND SOLOMON BUILT THE TEMPLE. [II. Kings, xxiv.13-14]—"And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away." 

The interior of the temple that stood where the Mosque of Omar now stands was richly furnished. So the interior of this Mohammedan place of worship is most elaborately furnished. The building has 8 sides, each 68 feet long, the whole being covered with richly colored porcelain tiles, and a frieze of tiles running around the building upon which are written passages from the Koran. The great dome is supported by Corinthian columns. There are 96 stained glass windows of great brilliancy and beauty. The dome is 98 feet high, and 66 in diameter.
poor of the land to be vine-dressers and husbandmen.

13 ¶ And the pillars of brass that were in the house of the Lord, and the bases, and the five brazen sea that was in the house of the Lord, did the Chaldeans break in pieces, and carried the brass of them to Babylon.†

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And of the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea,† and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was with out weight.

17 The height of the one pillar was eighteen cubits, and the capital upon it was brass: and the height of the capital three cubits; and the wreathen work, and pomegranates upon the capital round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraijah the chief priest,† and Zephaniah the second priest, and the three keepers of the door.

19 And out of the city he took an officer† that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host,† which mustered the people of the land, and the treasurers of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took them, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them in the land of Hamath. So judged he the son of Ahikam, the son of Shaphan, ruler.

22 ¶ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of Maachath, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,† came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt, for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seventh and twentieth day of the month, that the king of Babylon came to Jerusalem, and the king of Babylon smote the king of Judah, and took him:—
CHAPTER I.

1 Adam's line to Noah and his sons. 5 The sons of Japheth. 8 The sons of Shem. 17 The sons of Shem. 24 Shem's line to Abraham and his sons. 30 Levi's sons. 33 The sons of Keturah. 34 The posterity of Abraham by Zimri. 43 The kings of Edom. 55 The descendants of Edom.

Adam, 6 Sheol, 7 Enosh, 2 Kenan, 6 Mahalaleel, Jered, 3 Henoch, 6 Methuselah, Lamech, 4 Noah, 6 Shem, Ham, and Japheth.

And the sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

And the sons of Japheth. Gomer, and Ashchenaz, and Riphath, and Togarmah.

And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.

And the sons of Cush. Seba, and Havilah, and Sabta, and Raamah, and Sabatha. And the sons of Raamah. Sheba, and Dedan.

And Cush. begat Nimrod; he began to be mighty upon the earth.

CHAPTER I. REFLECTIONS.—What ground have all men to be humble, when they are sprung of Adam, who disobeyed God? and it is necessary to love all as our neighbours and brethren, since God has made of one blood all nations of the earth. How contemptible and short the years of all generations appear before the everlasting God! Quickly men post into death and eternily: and scarcely are they born, in God's reckoning, when they die. How marvelous is the providence of God in keeping up the degenerate race of mankind in the world, and in such equality between the sexes, amidst such a multitude of changes! Remarkably trench are the paths of death, though still unknown. What multitudes have gone before us, as there are innumerable that follow: how great and
of Moab) reigned in his stead: and the name of his city was Avith.
47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.
48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.
49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, daughter of Mattred, the daughter of Matred of Mezahab.
51 Hadad died also. And the dukes of Edom were: duke Timnah, duke Aliah, duke Jetheth,
52 Duke Ahilamah, duke Elah, duke Piinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram. These are the dukes of Edom.

CHAPTER II

1 These are the sons of Israel; the children of Jochan, 13 The children of Dieth, 15 The children of Caleb the son of Hezron, 16 The children of Caleb's posterity, 16 Another branch of Caleb's posterity, 16 The posterity of Caleb the son of Hezron.

These are the sons of Israel; Reuben, Simeon, Levi, Judah, Issachar, Zebulun,
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 The sons of Judah, Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitish woman. And Er, the firstborn of Judah, was evil in the sight of the Lord; and he slew him.
4 And Thamar, his daughter-in-law, bare him Pharez and Zerah. All the sons of Judah were five.
5 The sons of Perez were Hezron, Hamul.
6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Japhlet.
7 And the sons of Carmit; Achar, the troubler of Israel, who transgressed in the thing looked upon as cursed.
8 And the sons of Ethan; Azariah.
9 The sons also of Hezron, that were born unto him, were Jerahmeel, and Ram, and Chelubai.
10 And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah;
11 And Nahshon begat Salma, and Salma begat Boaz.
12 And Boaz begat Obed, and Obed begat Jesse.
I. CHRONICLES III.

Genealogy of the two Caleb.

36 And Attai begat Nathan, and Nathan begat Zabad.
37 And Zabad begat Ephah, and Ephah begat Obed.
38 And Obed begat Jehu, and Jehu begat Azariah.
39 And Azariah begat Helez, and Helez begat Ezekias.
40 And Ezekias begat SiSam, and SiSam begat Shallum.
41 And Shallum begat Jehikiah, and Jehikiah begat Elishah.
42 Now the sons of Caleb the brother of Jerahmeel were, Meshuah his first-born, which was the father of Ziph; and the sons of Mareh-shah the father of Hebron.
43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.
44 And Shema begat Raham, the father of Jorkam; and Rekem begat Shammai.
45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.
47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shuppah, and Shuppah.
48 Maachah, Caleb's concubine, bare Sherah, and Tirhanah.
49 She bare also Shaphat the son of Mummah, she bare Eliphebeh, and the father of Jephunneh; and the father of Gilead was Machir; and the daughter of Caleb was Achsah.
50 These were the sons of Caleb the first-born of Hebron, the son of Hezron, the son of Bethuel, the son of Mel静态, the son of Methushelah, the son of Enoch, the son of Adam, the first man.

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.
52 And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahathites.
53 And the families of Kirjath-jearim, the Ithrites, and the Pehites, and the Shumathites, and the Mishrathites, of the Zareathites, and the Eshtaites.
54 The sons of Salma; Beth-lehem, and Netophath, Atharoth, the house of Jobah, and half of the Manahathites, and the Zorites.
55 And the families of the scribes which dwelt at Jabez, the Tirathites, the Sheimeathites, and the Shemathites. These are the Kenites that came of Hemath, the father of the house of Rechab.
The posterity of Judah.

22 And the sons of Shechaniah; Shamiah; and the sons of Shemariah; Hattush, and Igieal, and Bariah, and Neariah, and Shaphat, six; 23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. 24 And the sons of Elioenai were, Hodiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Eliashib, and Meedia.

CHAPTER IV.

1. 1 The posterity of Judah by Caleb, the son of Hur. 5 Of Ashur, the posterity of Shem, the son of Noah. 6 Of Reuben, Eliphlet, the son of Zerah. 7 And of the sons of Ashur, the sons of Shechem, and Shaphat, and Haran, three. 8 For Shem was the father of Arphaxad, and Arphaxad of Shemah, and Shemah of Araah, 9 And of the sons of Caleb, of whom were born: 10 Caleb, and Iphuvah, and Emar, and Sheburnah, and Othniel, and Shimon, and Shammua, and Shullam.

2. 1 And Caleb's sons were, Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam.

3. 1 And Caleb's sons were, Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam.

4. 1 And Caleb's sons were, Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam.

5. 1 And Caleb's sons were, Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam.

6. 1 And Caleb's sons were, Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam, and Iphuvah, and Emar, and Sheburnah, and Othniel, Shimon, and Shullam.
The posterity of Shelah and Simeon.

The Simeonites conquer Gedor.

I. CHRONICLES V.

31 And at Beth-marcaboth, and at Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David. 32 And their villages were, Etam, and Ain, Rimmon, and Trench, and Asahel, five cities; 33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy. 34 And Moshobab, and Jamlech, and Josiah the son of Amaziah, 35 And Joel, and Jehu the son of Josibiah, the son of Zeriah, the son of Asaiah, the son of Aaleah, 36 And Elioenai, and Jakobsah, and Asaiah, and Adiel, and Jesimiel, and Benaiah.

37 And Ziza the son of Shaph, the son of Alon, the son of Jediah, the son of Shimi, the son of Samaiah.

These mentioned by their names were princes in their families; and the house of their fathers increased greatly. 40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of Ham had dwelt there of old.

And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms, because there was pasture there for their flocks.

And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Naharah, and Refiaiah, and Uziel, the sons of Ishi.

And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAPTER V.

1 The line of Reuben (who lost his birthright) unto the captivity. 9 Their habitation and conquest of the Hagarenes. 11 The chief men and, and habitations of God. 18 The number and conquests of Reuben, and the half-tribe of Manasseh. 28 The habitations and chief men of that half-tribe. 29 Their captivity because of their sons.

Now the sons of Reuben, the first-born of Israel. (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph

strength, and be protected from all their enemies. How differently God disposes of men in respect of their callings and stations on earth! He advances them to honour and power, or degrades them to the lowest employments, as seems good in his sight. This world is a changing scene; nothing substantial or enduring is to be expected in it. Let us quench our diligence to secure a better, where our dignity will be secure, without varietas or shadow of turning. Behold how God rewards the Simeonites, who cleaved to the family of David! They are provided with new habitations where their brethren, who joined the kingdom of Israel, are carried into captivity. If I firmly adhere to God and my duty, I will always provide for me what I need; and that which appears an afflictive separation, shall at last prove a comfortable deliverance. But the curse of God shall hunt out the sinners, as it did the Amalekites, till they are utterly destroyed.
the son of Israel; and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.

3 The sons, I say, of Reuben the first-born of Israel were, Hanoch, and Pullu, Hezon, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shime his son,

5 Micah his son, Reaia his son, Baal his son,

6 Berach his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, (when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,)

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-phon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

11 And the children of Gad dwelt over against them, in the land of Bashan, unto Salma;

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdoth, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and three-score, that went out to war.

19 And they made war with the Hagrites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and they made a very disadventageous one. Their first settlement issues in their being first wretched and miserable.

I. I CHRONICLES VI. THE sons of Levi.

1 The sons of Levi; Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam.

4 The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

5 Eleazar begat Phinehas, Phinehas begat Abishua,

6 And Abishua begat Bukki, and Bukki begat Uzzia,

7 And Uzzi begat Jeroham, and Jeroham begat Matthea,

8 And Matthea begat Amariah, and Amariah begat Abiituba,

9 And Abiituba begat Zadok, and Zadok begat Ahimaaz,

10 And Ahimaaz begat Azariah, and Azariah begat Johanan,

11 And Johanan begat Azariah, (be it is) that executed the priest's office in the temple that Solomon builded in Jerusalem.)

CHAPTER VI. REFLECTIONS.—If God so care for the remembrance of Levites, singers, and ceremonial priests, how fixed in his book of life must be
The sons of Levi.

11 And Azariah begat Amariah, and Amariah begat Ahitub,
12 And Ahitub begat Zadok, and Zadok begat Shallum,
13 And Shallum begat Hilkiah, Hilkiah begat Azariah,
14 And Azariah begat Serahiah, and Serahiah begat Jehozadak,
15 And Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Neuchadnezzar.

The office of Aaron.

36 The son of Ekanah, the son of Joel, the son of Azariah, the son of Zephaniah;
37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah.
38 The son of Ithar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother Asaph, (who stood on his right hand), even Asaph the son of Berachiah,
40 The son of Ethan, the son of Zerah, the son of Shimei,
41 The son of Ethan, the son of Zimmah, the son of Shimei,
42 The son of Ethan, the son of Zimmah, the son of Levi.
43 And their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.
44 But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and made an atonement for Israel, according to all that Moses the servant of God had commanded.
45 And these were the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
46 Bukki his son, Uzzi his son, Shariah his son,
47 Eleazar his son, Aaron his son, Hiah his son, Zadok his son,
48 And these are their dwelling-places throughout their castles in the coasts of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.
50 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.
51 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.
52 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,
53 And Hilen with her suburbs, Debir with her suburbs,
CITADEL OF TIBERIAS. [I. Chron., vi:63.]—“Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.” Tiberias in Old Testament times was in the territory of Zebulun, and the particular city which stood upon the site of Tiberias was called, according to the Jewish Talmud, Rakath. It is also by the Talmud identified with the ancient Hammath, and some have supposed it to be the same as Chinnereth, referred to in Joshua, xix:35. The excesses and vices of the Roman court were transferred to this capital of the weak and cruel Herod Antipas, and Tiberias remained the metropolis of the province of Galilee till the Emperor Nero placed Agrippa II. in charge of the province. It became in the time of the great Jewish afflictions a center of refuge for the rabbis. Thirteen synagogues were built here and in the thirteenth century a school of Jewish learning was established which attained great celebrity.
The cities of the priests and Levites.

59 And Ashur with her suburbs, and Beth-shemesh with her suburbs:
60 And out of the tribe of Benjamin; Geba with her suburbs, and *Elath with her suburbs, and Anathoth with her suburbs. All their cities, throughout their families, were thirteen cities.
61 And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half-tribe, namely, out of the half-tribe of Manasseh, by lot, ten cities.
62 And *to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphthali, and out of the tribe of Manasseh in Bashan, thirteen cities.
63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
64 And the children of Israel gave to the Levites these cities with their suburbs.
65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by their names.
66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.
67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim, with her suburbs; they gave also *Gezer with her suburbs.
68 And *Jokneam with her suburbs, and Beth-horon with her suburbs,
69 And *Aijalon with her suburbs, and Gath-rimon with her suburbs,
70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.
71 Unto the sons of Gershom were given out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashhtaroth with her suburbs.
72 And out of the tribe of Issachar; *Kedesh with her suburbs, Daberath with her suburbs, and *Amen with her suburbs;
73 And *Ramothe with her suburbs, and Mashal with her suburbs, and Abdon with her suburbs, and *Hukok with her suburbs, and Rehob with her suburbs;
74 And out of the tribe of Asher; *Masah with her suburbs, and Abdon with her suburbs, and *Hukok with her suburbs, and Rehob with her suburbs;
75 And *Asher with her suburbs, and Beth-shemesh with her suburbs, and Beth-el with her suburbs, and *Kiriath with her suburbs, and *Baram with her suburbs, and *Ezion-geber with her suburbs.
76 And throughout the tribe of Benjamin; Geba with her suburbs, and Hammon with her suburbs, and Kirjath with her suburbs.
77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs, and *Jehovah with her suburbs;
78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer with her wilderness with her suburbs, and Jahzah with her suburbs,
79 Kodemoth also with her suburbs, and Maephaath with her suburbs,
80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
81 And *Heshbon with her suburbs, and *Jaazer with her suburbs.

CHAPTER VII.

1 The sons of Issachar 6 of Benjamin, 13 of Naphtali, 14 of Menasseh, 20 The sons of Ephraim who were slain by the men of Gath, 25 Beriah is born. 26 Ephraim's habitations. 30 The sons of Asher.

NOW the sons of Issachar were, Tola, and *Puah, *Jashub, and Shimron, four.
2 And the sons of Tola; Ulzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shimuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; *whose number was, in the days of David, two and twenty thousand and six hundred.
3 And the sons of Uzzi; Issrah, and *H terrain; Michael, and Obadbiah, and Joel, and Ishiah, five, all of them chief men.
4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.
5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand.
6 *The sons of Benjamin; Bela, and Becher, and Jediael, three.
7 And the sons of Bela; Ezbon, and Uziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four.
8 And the sons of Becher; Zemira, and Joash, and Elizebar, and Elkanah, and Omri, and Jeremoth, and Abiaah, and Anathoth, and Almeth. All these are the sons of Becher.
9 And the number of the family, after their genealogy by their generations, heads of the house

and what joint concurrence of his people in procuring it according to their several abilities!

CHAPTER VII [Rev. 24. At what time, or under what circumstances, does not appear; but, as she would not be alive at the exodus, she must have previ-ously removed from Egypt, unless, as in some other instances, some generations are passed over, and by some local technicality in reference to inheritance, a distant descendant be ranked as the immediate daugh-
ter.] 

REFLECTIONS.—How God multiplies a people amidst hard country labour as he did that of Issachar! He can multiply families after they had been almost utterly expired, as were the Benjaminites, * xx.

How early the Hebrews, even in Egypt, began to con-
tract marriages with the heathen! We go astray from the womb, speaking lies. The families and nations
A WOMAN OF SAMARIA—IN THE ANCIENT CAPITAL OF ISRAEL. [I Chronicles, vi:62]—"And they gave unto them, of the cities of refuge, Shechem in Mount Ephraim with her suburbs." Upon one of the hills in the neighborhood of Shechem, this picture of a Woman of Samaria was taken. The Samaritans have always lived in this region, and their central place of worship is Mount Gerizim, which overlooks the city. Shechem is mentioned during the exile in Jeremiah, xxxv, and after the exile, though Samaria had been the previous capital of the country (Ezra, iv:10) at the building of the new temple on Gerizim, Shechem, which was hard by, was made by Manasseh, probably before the time of Alexander the Great, the chief center of Samaritan worship. After this the Samaritans were the objects of Jewish scorn. Josephus says that John Hyrcanus destroyed the temple on Gerizim 129 years B. C. after it had stood 200 years.
I. CHRONICLES VIII.

The sons of Naaman, Ashriel, whom she bare; but his concubine the Arameus- 17 And the sons of Naamah, Ashriel, whom she bare; &[b] of his concubine the Aramean woman Zelophehad, and she bare sons, whose names were: and the name of his brother was Shereh; and his sons were Ulam and Rakem. 18 And the sons of Ula; Bedan, these were the sons of Gilead, the son of Machir, the son of Manasseh. 19 And his sister Hammoeketh bare Ishod and Abiezer, and Mahalah. 20 And the sons of Shemidah were, Ahian, and Shechem, and Libni, and Aniam. 21 And the sons of Ephraim were, Shamhu, and Huth, and Bered, and Tahath, and Tahan his son, and Zabad his son, and Shuthelah his son, and Ezer and Elead, whom the men of Gath bare born in that land slyw, because they came down to take away their cattle. 22 And Ephraim their father's members they took comfort. 23 And Ephraim went into his house, and he conceived, and bare a son, and he called his name Beriah, because it went well with his house. 24 (And his daughter was Sherah, who built Bethhoron the nether, and the upper, and Uzen-sherah.) 25 And Rephael was his son, also Resheph, and Telah his son, and Tahath his son, 26 Leadan his son, Ammihud his son, Elishama his son, 27 Non his son, Jechoshua his son. 28 And their possessions and habitations were, Bethel and the towns thereof, and eastward Naaran, and westward Gezer with the towns thereof, Shechem also and the towns thereof unto Gaza and the towns thereof. 29 And by the borders of the children of Manasseh, Bethhean, her town, and Taanach, and her towns, Megiddo, and her towns, and Dor, and the towns of her. 30 These are the sons of Joseph the son of Israel. 31 And the sons of Asher, Imnah, and Ishu, and Isanah, and Beriah, and Serah their sister. 32 And the sons of Beriah, Heber, and Malchiel, who is the father of Birzavith. 33 And Heber begat Japhlet, and Somer, and Hotham, and Sh Shuah their sister. 34 And the sons of Japhlet, Pasach, and Bimhal, and Ashvath: these are the children of Japhlet. 35 And the sons of Shomer, Ahi, and Rokeb, and Jehubbah, and Aram. 36 And the sons of Zophah, Suah, and Harnph, and Shual, and Beni, and Imnah, 37 Bezer and Hod, and Shamma, and Shilshah, and Ahiman, and the Kohathites. 38 And the sons of Jether, Jephunneh, and Pispah, and Ara. 39 And the sons of Ulla, Arah, and Haniel, and Zeira.

CHAPTER VIII.

1 The sons and chief men of Benjamin. 2 The stock of Saul and Jonathan.

NOW Benjamin 1 begat Bela his first-born, Azbel the second, and Ahahar the third, 2 Nohah the fourth, and Rapha the fifth. 3 And the sons of Bela were, Addar, and Gera, and Abihud, 4 And Abishua, and Naaman, and Ahoah, 5 And Gera, and Shephuphan, 6 And Huram. 7 And these are the sons of the sons of Ehud; these are the heads of the watchmen of Geba, and they removed them to Manahath. 8 And Naaman, and Ahiah, and Gera, they removed them, and begat Uzza, and Ahiah. 9 And Shaharaim begat children in the country of Moab, where he sent them away; Hushim and Baanah were their wives. 10 And he begat of Hodesh his wife, Jobab, and Zibiah, and Meshal, and Malcham, 11 And Jeuz, and Shachia, and Mica. These were his sons, the heads of the fathers. for which God intends peculiar honour often meet with singular breaches and discouragements in their way to Providence often seems to contradict promises; but the counsel of the Lord, that shall stand. We are now also safe from danger; not good causes always successful. Children are certain cares and griefs to parents, but uncertain pleasures. They who live long only live to see their sources multiply; but they buy the choice of their worldly comforts. To cultivate the
The sons and chief men of Benjamin.

11 And of Hushim he begat Abihud, and Elpaal.
12 The sons of Elpaal; Eber, and Misham, and Shamer, who built *Ono and Lod, with the towns thereof;
13 Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath.
14 And Ahio, Shashak, and Jeremoth,
15 And Zebadiah, and Arad, and Adcer,
16 And Michael, and Isphah, and Joha, the sons of Beriah;
17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
18 Ishmerai also, and Jesiah, and Johab, the sons of Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zitthai, and Elie,
21 And Adnahia, and Bereiah, and Shimrith, the sons of Shimmis;
22 And Ishpan, and Heber, and Elie,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphdeiah, and Penuel, the sons of Shashak;
26 And Shamsherai, and Shehariah, and Athalath,
27 And Jeresiah, and Eliah, and Zichri, the sons of Jeroham.

These were heads of the fathers, by their generations, chief mens. These *dwell* in Jerusalem. 29 And at Gibeon dwelt *the father of Gibeon;* (whose wife’s name was Maachah);
30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and *Zacher.
32 And Mikloth begat *Shimeah. And these also dwelt with their brethren in Jerusalem over against them.
34 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and *Uriel.
35 And the son of Jonathan *was Meribbaal;* and Meribbaal begat Micah.
36 And the sons of Micah were, Pithon, and Melech, and *Tarea, and Ahaz.
37 And Ahaz begat Jehochadah; and Jehochadah begat Alemeth, and Azemaveth, and Zimmir, and Zimri begat Moza;
38 And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son.
39 And Azel had six sons, whose names are

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12 The sons of Elpaal; Eber, and Misham, and Shamer, who built *Ono and Lod, with the towns thereof;
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15 And Zebadiah, and Arad, and Adcer,
16 And Michael, and Isphah, and Joha, the sons of Beriah;
17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
18 Ishmerai also, and Jesiah, and Johab, the sons of Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zitthai, and Elie,
21 And Adnahia, and Bereiah, and Shimrith, the sons of Shimmis;
22 And Ishpan, and Heber, and Elie,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphdeiah, and Penuel, the sons of Shashak;
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38 And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son.
39 And Azel had six sons, whose names are

these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.
39 And the sons of Eshek his brother were, Ulam his first-born, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valor, archers, and had many sons, and sons, sons, and hundred and fifty. All these are the sons of Benjamin.

CHAPTER IX.

1 Concerning the original register of Israel’s and Judah’s genealogies.
2 The Israelites, 10 the priests, 14 the Levites, with the Nethinims, which dwelt in Jerusalem. 27 The charge of certain Levites. 35 The stock of Saul and Jonathan.

So all Israel were reckoned by genealogies, and they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.
2 ¶ Now the firstborn inhabitant that dwelt in their possessions in their cities, the Levites, the priests, Levites, and the Nethinims.
3 ¶ And in Jerusalum dwelt the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh.
4 Uthai the son of Ammihud, the son of Omri, the son of Ijiah, the son of Bani, of the children of Pharez the son of Judah.
5 And of the Shilonites, Asaiah the first-born, and his sons.
6 And of the sons of Zerah; Jeiel, and their brethren, six hundred and ninety.
7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah.
8 And Imlai the son of Jeroham, and Elah the son of Uzzai, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ijiah.
9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.
10 ¶ And of the priests; Jediah, and Jehoiarib, and Jachin,
11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God.

12 And Adiaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Mesullam the son of Aciel, the son of Jahazrah, the son of Meshullam, the son of Meshlemmuth, the son of Immer,
13 And their brethren, heads of the house

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—"And Lod, with the towns thereof." Lydda occupies the site of the Old Testament city, which is referred to in Ezra, ii:33, and Nehemiah, xi:35. It was an ancient Jewish city which was rebuilt after the captivity, and through all the ages has preserved its ancient name. Lydda is but a slightly modified form of Lod. The Gospel was preached at Lydda very early, and here the Apostle Paul restored the sick Aeneas. In the time of the Emperor Vespasian this was a center of Jewish learning. The great caravan road runs from Lydda to Jimzu, the ancient Ginzio (II Chronicles, xxviii:18), which the Philistines once took, and which also has preserved its name to the present day. One of the first episcopates in Palestine was that of Lydda, and the signatures of its bishops are said to be found as late as the year 518.
of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.  
14 And of the Levites; Shemaiyah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;  
15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zicri, the son of Asaph;  
16 And Obadiath the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.  
17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief.  
18 (Who hitherto waited in the king's gate eastward,)
47 they were porters in the companies of the children of Levi.  
19 And Shallum the son of Kore, the son of Abiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle; and their fathers, being over the host of the Lord, were keepers of the entry.  
20 And Phinehas the son of Eleazar was the ruler over them in time past, and the Lord was with him.  
21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.  
22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their "villages," whom David and Samuel the seer did ordain in their "set office."  
23 So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards.  
24 In four quarters were the porters, toward the east, west, north, and south.  
25 And their brethren, which were in their villages, were to come after seven days from the time of their brethren.  
26 For these Levites, the four chief porters, were in their "set office," and were over the chambers and treasures of the house of God.  
27 And they lodged round about the house of God, because the "charge" was upon them, and the opening thereof every morning determined to them.  
28 And "certain of them" had the charge of the ministering vessels, that they should bring them in and out by tale.  
29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.  
30 And some of the sons of the priests made the ointment of the spices.  
31 And Mattithiah, one of the Levites, (who was the first-born of Shallum the Korahite,) had the set office over the things that were made in the pans.  
32 And another of their brethren, of the sons of the Kohathites, were over the "show-bread," to prepare it every sabbath.  
33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.  
34 These chief fathers of the Levites were chief throughout their generations: these dwelt at Jerusalem.  
35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maacah;  
36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,  
37 And Gedor, and Ahio, and Zechariah, and Mikloth.  
38 And Mikloth begat Shimean: and they also dwelt with their brethren at Jerusalem, over against their brethren.  
39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.  
40 And the son of Jonathan was Meribbaal, and Merib-baal begat Micah.  
41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.  
42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azazoth, and Zami, and Zimri begat Moza;  
43 And Moza begat Binea; and Raphaiah his son, Eleashah his son, Azel his son.  
44 And Azel had six sons, whose names are these; Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan; these were the sons of Azel.

CHAPTER X.  
1 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness shown by the men of Jabesh-gilead toward Saul and his sons. 13 Saul's sin, for which the kingdom was translated from him to David.  
5 Not the Philistines fought against Israel; and the men of Israel fled before the Philistines, and fell down slain in mount Gilbon.  
2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchshua, the sons of Saul.  
3 And the battle went sore against Saul,
and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through, lest these uncircumcised come and 'abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword; and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of his god, and fasted seven days.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

14 And inquired not of the Lord, therefore he slew him, and turned the kingdom unto David the son of Jesse.

CHAPTER XI.

1 David by a general consent was made king over Israel at Hebron.

2 It went forward from thence to Jerusalem, and the kingdom of Judah was joined unto the kingdom of Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel;

4 ¶ And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from 'Millo round about: and Joab repaired the rest of the city.

9 So David waxed greater and greater: for the Lord of hosts was with him.

10 ¶ These are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel.

11 And this is the number of the mighty men whom David had;

12 Rehobam, the captain of the host; he turned the kingdom unto David the son of Jesse.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley, where the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines' garrison was then at Bethlehem.
Exploits of David’s mighty men.

I. CHRONICLES XII.

List of David’s principal warriors.

1. The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,
2. Ahiharn the son of Sacar the Hararite, Eliphai the son of Ur,
3. Hepher the Mecherathite, Ahijah the Pelonite.
4. Hezro the Carmelite, Naaraai the son of Ezechai,
5. Job the brother of Nathan, Mibhar the son of Haggeri,
6. Zelek the Ammonite, Naharai the Beorthite, the armour-bearer of Joab the son of Zuriah,
7. Ira the Ithrite, Gareb the Ithrite,
8. Uriah the Hittite, Zabad the son of Ahlai,
9. Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
10. Hanan the son of Maachah and Joshibbath the Mibhtonite,
11. Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Areorite,
12. Jediael the son of Shimri, and Jehohai his brother the Tizite,
13. Eliel the Mahavite, and Jeribai and Josahiah, the sons of Elnaam, and Ithmah the Moabitish;
14. Eliel and Obad and Jesuel the Mesaobite.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

NOW these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and were able to use both the right hand and the left in slinging stones, and shooting arrows out of a bow, even of Saul’s brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaia the Gibeonite; and Zeel and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite.

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederaathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Josiah, and Azareel, and Jozec, and Jashebeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham the Gedor.

difficulties lie in the way: that pride goeth before destruction: and that men, after long wearying themselves in vain, are sometimes made to understand the things which belong to their peace and return to their own mercy. There is a real contract between kings and their subjects which both parties ought religiously to observe. Hopes of preference strongly induce carnal men to their duty; and the strength and prosperity of kings depend, under God, chiefly upon their servants. But the equipment and personal peace of God with man is the true cause of their strength and fortitude; and the way to be great and famous is to do remarkable services to our God, our king, and our country. Great men ought never to be prodigal of the lives of their subjects; but if their rashness hath brought other into danger, they ought to suffer to removal sinecure, and to study more self-denial: and if we have anything super-excellent, the Lord ought to be honoured with it. But
I. CHRONICLES XII.

22 For at that time, day by day, there came to David to help him, until it was a great host, like the host of God.

23 ¶ And these are the numbers of the band of men that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah, that bare shield and spear, were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred.

28 And Zadok, a young man mighty valour, and of his father’s house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 Of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh, eighteen thousand, which were named by name, to come and make David king.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven hundred.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And of the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instru-

were not these chiefs typical of Jesus Christ’s apostles, faithful ministers and followers, who by faith do marvellous exploits, wrestle with principalities and powers, and are more than conquerors through him that loved them!

CHAPTER XII. [Ver. 32. Fifty thousand which could keep rank. A rare accomplishment in eastern warfare, which is rather a succession of duels, in which each man pursues his own plan, than a combined movement in which one spirit wields the energies of the whole mass. The Septuagint and Vulgate, adopting a different reading of the Hebrew, render it in accord, but they can see no good reason to prefer this reading.]

REFLECTIONS.—The Lord can easily bow the hearts of men to his will, if he chooses to accomplish his purposes. And when we are in the way to Jesus and our duty, no high-swelled Jordans of difficulty can stop us. Swifly ought we to flee from evil, and boldly to maintain the cause of truth. Such as have once been embarrassed by false friends need have to be cautious. And with great prudence, and the kindest affection, should great men receive and entertain those who come to their help in a time of distress. With prudent earnestness ought we to join those whom the Lord plainly favours, helps, and protects; and trust not more on Jesus Christ, in whom the soul delights, and who excels all his servants to high and eternal honours. How often God raises up help for his people in the very moments in which they most need it! And hopeful is the state of a kingdom when kings ascend their throne to the
EXTERIOR WALL—TIBERIAS, A CITY OF ZE'BULUN. [I. Chron. xii.35.—]

"O! Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; they were not of double heart." Tiberias has been the scene of many battles. It is perfectly in keeping, therefore, with the character of this town, both in ancient and modern times, that we should have Zebulun represented as a country from which went forth to battle those who were expert in war. In the days of Herod Antipas and Agrippa, this town was not upon good terms with the city of Jerusalem. The inhabitants of Tiberias surrendered voluntarily to Vespasian, so that their city was spared. The city was sacked by the Caliph Omar in the 7th century, and subsequently by Saladin in the 12th, when it was much injured. Through battles and earthquakes, its palaces, churches, synagogues, institutions of learning, baths and theatres, have passed into complete desolation.
ments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep
2 rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of bread, and raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.  

CHAPTER XIII.
1 David fetched the ark with great solemnity from Kirjath-jearim.
2 Uza being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hamath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belongeth to Judah, to bring up thence the ark of God, the Lord which dwelleth between the cherubims, whose name is called on it.

7 And they carried the ark in a new cart out of the house of Abinadab, and Uzzio and Ahio drave the cart.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the thrashing-

universal satisfaction of their subjects, especially the most pious and prudent. Thus may he, in all the state of the earth remember and turn to the Lord—and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

CHAPTER XIII. REFLECTIONS.  To have

floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there died before God.

11 And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzzah to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months: and the Lord blessed the house of Obed-edom, and all that was in it.

CHAPTER XIV.
1 Hiram sendeth timber and builders to David. 2 The prosperity of David's kingdom. 3 His two signal victories over the Philistines.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

2 ¶ And David perceived that the Lord had confirmed him king over Israel: for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of his children whom he had in Jerusalem: Shammua, and Joab, and Shobab, Nathan, and Solomon.

5 And Ibhar, and Elishua, and Elpaat.

6 And Nethaneel, and Jerishobab, andjeschua.

7 And Elinaar, and Eliphelet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim: and David smote them there. Then David said, God hath broken in mine enemies by mine hand, like the breaking forth of waters.

parents, not as ravenging wolves. All who fear God ought to rejoice when religion is encouraged and promoted; and when princes are active, ministers should heartily correspond with their godly designs. Great care ought to be taken in correcting the mistakes of former times, which have passed unperished. But not the least commandment of God ought ever to be overlooked; let the ignorance of those who minister
David prepares a place for the ark.

Therefore they called the name of that place Baal-perazim. 12 And when they had left their gods there, David gave a commandment, and they were burnt with fire. 12 And the Philistines yet again spread themselves abroad in the valley. 14 Therefore David inquired again of the Lord; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees. 15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, that then shalt thou go out to battle: for God is gone forth before thee, to smite the host of the Philistines. 16 David therefore did as God commanded him: and they smote the host of the Philistines over Gibeon and to Gazer. 17 And the fame of David went out into all lands: and the Lord brought the fear of him upon all nations.

CHAPTER XV.

1. And David made houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. 2. Then David said, None ought to carry the ark of God, but the Levites: 3. And David chose men to be over the ark of God, and over the cherubims, and over the gates thereof. 4. And he commanded Joab, and Abiathar, and Joab's brother, Seraiah, the son of Nethaniah, and Neriah, the son of Elathias, to bring up the ark of God. 5. And they brought up the ark of God, and set it in his place, in the midst of the tabernacle that David had pitched for it: and they offered burnt offerings and sacrifices of oxen and sheep, before the ark. 6. And David and all Israel came to bring up the ark of the name of the Lord, with shouting, and with much sound of cornet, and of harps, and of timbrels, and of cymbals, and with psalteries, and with sweet sounds.

CHAPTER XVI.

1. David numbered the people of Israel, and blessed the Lord his God. 2. And it came to pass, when David was number the people of Israel, that he lifted up his heart to number the people. 3. Then blessed the Lord God of Israel, and said, The Lord God of Israel hath given unto me a portion in the midst of Israel. 4. And David rose early, and gathered all the tribes of Israel together to Jerusalem, and set the people and the officers and the elders of Israel before the ark. 5. And David went into the house of the Lord, and offered a burnt offering and a sacrifice, that the Lord might give success to David and to all Israel. 6. David said, Whose am I, and whoso my father, that I should be officer in Israel? 7. And David rose early, and offered burnt offerings and peace offerings, and called upon the Lord. 8. And David assembled the children of Aaron, and the Levites: 9. Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty. 10. Of the sons of Merari; Asaph the chief, and his brethren two hundred and twenty. 11. Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty. 12. Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred. 13. Of the sons of Hebron; Eliel the chief, and his brethren fourscore. 14. Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. 15. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaph, Joel, Shemaiah, and Eliel, and Amminadab,
THE ARMENIAN CHURCH AND CONVENT, JERUSALEM—WHERE DAVID MADE HIS HOUSE IN JERUSALEM. [II. CHRON., XV:13]—"And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent." We pass through the gate called Zion's Gate in the south wall on the summit of the ridge of Zion. At this place we are on the height held by the Jebusites until David took it by storm. It was the highest point within the limits of the city.

It was here, or in this immediate neighborhood, where this Armenian church and convent now stand that David built his house and the household of his families, and here was the place for the ark of the Lord before the temple was built. The Armenian convent is one of the richest and largest in the city. There are some tamarisk trees in front of it said to have been planted by Herod. Within the convent is the church of St. James, the place where, according to tradition, St. James was beheaded.
David's festival sacrifice.

26 And it came to pass, when God had made the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song, with the singers: David also had upon him an ephod of linen. 8

28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psaltery and harps.

29 And it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing: and she despised him in her heart.

CHAPTER XVI.

1 David's festival sacrifice. 2 He appointed a hand of singers and music to praise the Lord. 3 The psalm of thanksgiving. 4 He appointed ministers, porters, priests, and musicians, to attend continually on the ark.

So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel:

5 Asaph the chief, and next to him Zechariah, Jehiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Asaph with psaltery and harps; but Asaph made a sound with cymbals:

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day David delivered first this psalm, to thank the Lord, into the hand of Asaph and his brethren.

8 Give thanks unto the Lord, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

11 Seek the Lord and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the Lord our God: his judgments are in all the earth.

15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations:

16 Even of the covenant which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but few, even a few, and strangers in it.

20 And when they went from nation to nation, and from one kingdom to another people;

21 He suffered no man to do them wrong; yea, he reproved kings for their sakes,

22 Saying, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the Lord, all the earth; show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great is the Lord, and greatly to be praised: he also is to be feared above all gods.

26 For all the gods of the people are idols; but the Lord made the heavens.

27 Glory and honour are in his presence; strength and gladness are in his place.

28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.

29 Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

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The order of worship before the ark.

1. Chronicles XVII.

I. CHRONICLES XVII.

1. Nathan's message to David.

CHAPTER XVII.

NOW it came to pass, as David sat in his house, that David said unto Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains.

2. Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

3. ¶ And it came to pass at the end of forty years, that David sat no more upon the seat of the kingdom.

4. So he left there, before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38. And Obed-edom with their brethren, threescore and eight: Obed-edom also the son of Jeduthun and Hosah to be porters:

39. And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon,

40. To offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel;

41. And with them Heman and Jeduthun and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth for ever:

42. And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

43. And all the people departed every man to his house: and David returned to bless his house.

and Ahimelech. Years passed. Saul is dead, and those who had been his followers desired to make terms with David, who made it a first condition of peace that Michal should be restored to him. Her new husband loved her, and the attachment appears to have been mutual; still she was torn from him and given up to David, 2 Sa. 13. 19. On being brought back she doubtless saw that her old place in David's affections was occupied by others. She was grieved and provoked; and she gave expression to her feelings of hatred and contempt on seeing what she thought acted on David's part beneath the dignity of royalty. She seems also to have spoken disrespectfully of his other wives, for which David rebukes her in these words: 'And of the maid-servants whom thou hast spoken of, of them shall I be as hid in honour,' 2 Sa. 6. 22. P.

REFLECTIONS.—Good works must also be well done: and all our sufferings for our mistakes should teach and stir us up to be more regular. The greatest reformers, being men, have some faults. But it is a mercy for us to err and amend them. Even so now the word of God better than others may, on particular occasions, forget the directions which they are peculiarly called to remember. But readiness to correct former mistakes is an evidence of true wisdom and goodness. Such as are above others in dignity ought to go before others in doing the work of God. He who are very remiss in their duty, if they were but faithfully told of it, would at once improve. Whatever gifts God bestows upon us should be employed in our service: and in all religious work we should derive our help from God, and think with God for it. If we escape his judgments while we are serving him, we owe it to his favour, not to our own exactness: and to him we owe the prosperity of all that is good in our work. God delights in the prosperity of his people; and we ought to serve him with cheerfulness and joy. But in the very best of times there will be some evil murmurers who think God's service a burden, and who cannot bear the thought of seeing the handling of his homework.

CHAPTER XVI. REFLECTIONS.—God's ordinances and truths may remain in obscurity; but their glory will shine forth at last. And the hungry who eat at length will be filled with good things. Grateful praises are an acceptable sacrifice to God. All our rejoicings ought to express thankfulness to him from whom we receive all our comforts; and all our praises to centre in ascribing glory to him.

We ought to show ourselves generous to others, as God is generous to us. And such as know his favours, should endeavour by their triumphs in him, and all other fruits of grace, to bring their neighbours into acquaintance with him. The sovereign choice which God has made of his people, the covenant he has established with them; the wonderful works he has done for them; and the statutes he has given them; as well as his almighty power, goodness, and glory; and his being the Creator and governor of all things, should be matter of our praise. And while we enjoy his favours, we ought to intercede for salvation and every other providence blessing to them that want them. But however solemn our occasional worship of God, they should never supside our daily and ordinary service of him.

CHAPTER XVII. REFLECTIONS.—Every true heir of God is solicitous to have his glory set forth. And God's ministers especially ought to encourage every good word and work. Gracious desire, even where ineffectual, are highly regarded of God.
I. CHRONICLES XVIII.

11 ¶ And it shall come to pass, when thy days be expired that thou must "go to be with thy fathers," that 'I will raise up thy seed after thee, which shall be of thy sons;" and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 ¶ It will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the Lord, and said, "Who art thou, O Lord God, and what is mine house, that thou hast brought me hither?"

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree," O Lord God.

18 What can David speak more to thee for the honour of thy servant?" for thou knowest thy servant.

19 O Lord, for thy servant's sake, and according to thine own heart, hast thou done this great goodness, in making known all these great things.

20 O Lord, there is "none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

21 And what nation is there of all nations is like thy people Israel, whom thou hast redeemed only by thine own name, and of all peoples, and in all lands, of which thou hast made no mention to our fathers; for thou hast performed it for thy servant's sake, and for the sake of thy great goodness, according to all that thou hast spoken.

22 For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God.

23 Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The Lord's hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefor thy servant hath "found in his heart to pray before thee.

26 And now, Lord, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to bless the house of thy servant, which may be before thee for ever: for thou hast blessest, O Lord, and it shall be blessed for ever.

CHAPTER XVIII.

1 David subdueth the Philistines, and maketh the Moabites tributary.

2 He smiteth Hadarezer and the Syrians. 3 Thou wouldest Hadarezer with presents to bless David. 11 The presents and the spoil David dedicates to the Lord. 15 He giveth garrisons to Edom. 14 David's officers.

NOW after this "it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines;" 2 And he "smote Moab; and the Moabites became David's servants, and brought gifts." 3 ¶ And David smote "Hadarezer king of Zobah unto Hamath," as he went to establish his dominion by the river Euphrates.

4 And David took from him "a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also "houghed all the chariot-horses, but reserved of them an hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of Zobab, David smote six of the Syrians two and twenty thousand men.

6 Then David "put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord" preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith "Solomon made the brazen sea," and the pillars, and the vessels of brass.

9 ¶ Now when "Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobab;"

10 He sent "Hadaram his son to king David, to inquire of his welfare," and to "congratulate him, because he had fought against Hadarezer, and smitten him: (for Hadarezer had war with Tou;) and with him all manner of vessels of gold, and silver, and brass.

11 Them also king David "dedicated unto the Lord, the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

But outward pomp in his worship and service is but little esteemed in his sight. Earnest desires and endeavours to build a house to the Lord are the best methods to raise up our own. Blessings on our children are mercies to ourselves. But in Christ himself, as our all and in all, the promises have their complete fulfilment. With what deep humility we ought to approach unto God! Those are the truly honorable of the earth whom he regards; and it is the glory of the highest monarchs that he be their superior. There is none like him, so there is no happiness like to a sense of his favour. With ravishing wonder, and believing confidence, we may plead his promises. And if we keep his true word of grace, we shall partake of his everlasting glory.

CHAPTER XVIII. REFLECTIONS.—Intimate fellowship with God makes men bold and active; and
AM AT DUMMAR, DAMASCUS—THE CITY CONQUERED AND GARRISONED BY DAVID. [I. Chron., xvii: 5-6.]—"And when the Syrians of Damascus came to help Hadarezer, king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went." Damascus, we see by the above Scripture, was once in the kingdom of David. Here we notice that David placed a garrison. Many years after the time of David, we are told by Ezekiel, that Damascus was a merchant of Tyre in the multitude of the wares and in the multitude of the riches which it brought to Tyre. In the time of Ezekiel Tyre was the port of Damascus, but the present port is Beyrouth. Alexander the Great was sent by Parmenio to take this city. The above illustration is of a dam across the Abana river at Dummar, which is a village in the suburbs of Damascus.
David’s messengers disgracefully entreated.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David’s servants. Thus the Lord preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud recorder;

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

CHAPTER XIX.

1. David’s messengers, sent to comfort Hanun, for his father’s death, are disgracefully entreated. 6. The Ammonites, strengthened by the Syrians, come to_fight Joab and Abishai. 16. Shopchah, making a new supply of the Syrians, is slain by David.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David’s servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went certain, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed:) and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; and came and pitched before Medeba.

8 And the children of Ammon gathered themselves together from their cities, and came to battle.

9 And when David heard of it, he sent Joab, and all the host of the mighty men.

10 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

11 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

12 And he said, If the Syrians be too strong for me, then shall I help thee: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us go up against them to battle, and let our brethren who are with us fight.

14 So Joab, and the people that were with him, drew nigh before the Syrians unto the battle; and they fled before them.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the children of Ammon saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river; and Shopchah, the captain of the host of Hadarezer, went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand horsemen, and one hundred twenty thousand footmen.
footmen, and killed Shopach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither did the Syrrians help the children of Ammon any more.

CHAPTER XX.

1 And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabba: but David tarried at Jerusalem; and Joab smote Rabba, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with the sword, and with harrows of iron, and with axes: even so did David Deal with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbecai the Hushathite slew Sippai, that was of the children of the giant, and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lehmi, the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam.

6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six each side called Asaiah, bar of Rechab. He was called the strong man.

7 But when he did defile Israel, Jonathan the son of Shimein, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 David, being tempted by Satan, forsook his majesty to number the people. 2 The number of the people being brought, David repented of it. 3 David having three plagues prophesied by God, chose the three days of pestilence. 4 After the death of seventy thousand, David by repentance presented the destruction of Jerusalem. 5 David, by God's direction, purchased Ornemah's threshing-floor: where, having built an altar, God gave a sign of his favour by fire, and stately the plague.

2 And David spake thereunto Gibeon by fear of the angel.

3 And Satan stood up against Israel, and provoked David to number Israel. 4 And David said to Joab, and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

5 And Joab answered, The Lord make his people an hundred times more than he be: but my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

6 Nevertheless the king's word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

7 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand, and an hundred thousand men that drew sword; and Judah was four hundred threescore and ten thousand men that drew sword.

8 But Levi and Benjamen counted not among them: for the king's word was abominable to Joab.

9 ¶ And God was displeased with this thing; therefore he smote Israel.

10 And David said unto God, I have sinned.
greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.
9 And the Lord spake unto Gad, David's seer, saying,
10 Go and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee.
11 So Gad said to David, and saith, Thus saith the Lord, Choose thee.
12 Either three years famine; or three months to be smitten within thy borders; or to go up twice thine enemy, and he shall distress thee. And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very great is his mercy: but let me not fall into the hand of man.
13 And David said unto God, I am in a great strait: let me fall now into the hand of the Lord; for very great is his mercy: but let me not fall into the hand of man.
14 So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men.
15 And God sent an angel unto Jerusalem to destroy it: and when he was about to destroy it, the Lord repented him of the evil: and said to the angel that destroyeth, It is enough; stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite.
16 And David lifted up his eyes, and saw the angel of the Lord standing between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.
17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed: but as for thee, O Lord my God, let thine anger and thy fury be turned against me, and let not it fall upon the people whom thou hast brought out of Egypt.
18 Then the angel of the Lord commanded Gad to say to David, Go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite.
19 And David went up, and came to the threshing-floor of Ornan the Jebusite.
20 And Ornan turned back, and saw the angel, and his four sons with him hid themselves. Now Ornan was threshing wheat;

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground.
22 Then David said to Ornan, Grant me the place of this threshing-floor, that I may build an altar therein unto the Lord: that the plague may be stayed from the people.
23 And Ornan said unto David, Take it of thee; and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering; I give it all.
24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost.
25 So David gave to Ornan for the place six hundred shekels of gold by weight.
26 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and the Lord answered him from heaven by fire upon the altar of burnt-offering.
27 And the Lord commanded the angel; and he put up his sword again into the sheath thereof.
28 And it came to pass at that time, when David saw that the Lord had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.
29 For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon.

30 But David could not go before it to inquire of God: for he was afraid, because of the sword of the angel of the Lord.

CHAPTER XXII.
1 David, foreknowing the place of the temple, made great preparations for the building of it. 2 He instructeth Solomon in God's promises, and his duty to building the temple. 3 He chargeth the princes to assist his son the work.

THEN David said, This is the house of the Lord God, and this is the altar of the burnt-offering for Israel.
2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of the God.
3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight.
4 Also cedar-trees in abundance for the
TOWER OF ANTONIA—THE FIRST STATION IN THE VIA DOLOROSA
OVER WHICH CHRIST WALKED FROM THE SANHEDRIM TO CALVARY. [I. Chron. xxiii-9-10.]—"Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever." These words were spoken of Solomon the son of David, and Jesus Christ is a direct descendant of David, and the throne of an everlasting kingdom was established not by Solomon but by Christ. The Tower of Antonia is the first station in the Via Dolorosa, the sad and mournful way over which Jesus walked from the Sanhedrim to Calvary. This tower is also called Pilate's Judgment Hall. The holy steps that led to the hall, and which were said to be trodden by the feet of Jesus, were removed to Rome and may now be seen in St. John Lateran Church.
I. CHRONICLES XXIII.

Solomon is made king.

David's charge to Solomon.

Zidoniens, and they of Tyre, brought much cedar-wood to David. 5 And David said, 6 "Solomon my son is young and tender, and the house that is to be built for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death. 7 Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. 8 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: 9 But the word of the Lord came to me, saying, 10 Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in mine sight." 11 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon; and I will give peace and quietness unto Israel in his days. 12 He shall build an house for me; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. 13 Now, my son, the Lord be with thee, and prosper thy work; and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. 14 Then shalt thou prosper, if thou hast mercy towards thy servants, and if thou keepest their commandments, as it is written: 15 Moreover, there are 'workmen with thee in abundance, hewers and workers: ...' stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number. 17 "Arise therefore, and be doing, and the Lord be with thee. 18 "I will not the Lord your God unto you, and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people. 19 Now set thy heart and thine soul to seek the Lord thy God: arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

CHAPTER XXIII.

1 David in his old age made Solomon king. 2 The number and distribution of the Levites. 3 The families of the Gershonites, and the Leviites. 4 The sons of Kohath. 5 The sons of Merari. 6 The office of the Levites.

SO when David was old and full of days, he made 7 Solomon his son king over Israel. 8 And 9 he gathered together all the princes of Israel, with the priests and the Levites. 10 Now the Levites were numbered from the age of thirty years and upward; and their number by their polls, man by man, was thirty and eight thousand. 11 Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges: 12 Moreover, four thousand were porters; and four thousand praised the Lord with the instruments which I made, (said David), to praise thereunto. 13 And David divided them into courses among the sons of Levi, namely, 14 Gershon, Kohath, and Merari. 15 Of the Gershonites were, 16 Laadan and Shime. 17 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

which we have reserved, it is therefore our only resource to flee to that God whom we have offended. He can not only stop short the execution of his judgment, but bring good out of evil, and make even sin itself an occasion of planting his church, and of a more vigorous preparation for his service. How pleasant is it all along to observe the providence of God marking his intended favours to the accused sinners of the Gentiles! When his temple is to be built, the gold, silver, and brass must be procured from Gentiles: the place of it must be purchased from a Gentile; and almost all the workmen must be Gentiles, Tyrians, Canaanites, &c. And now to us Gentiles are preached, are given, the unsearchable riches of Christ.

CHAPTER XXII. REFLECTIONS.—Very different is the appearance of men when ruled by their pride, and when governed by the humbling grace of God. Such as have been highly favoured by God ought to be singularly careful and active in promoting his glory and the welfare of his church. And the nearer our death approaches, we ought to be the more earnest in his work. Let us do all that we can in his service, when we are not allowed to do all that we would, and let us kindly assist others in the work which God hath denied us the honour of accomplishing. And as the church is sustained by the sword of war, by the gospel of peace, let us, as we have leisure from other avocations, employ it in the advancement of the work, as difficulties lie in the way, God's clear call to a work, his affording us an opportunity, and his promise to invigorate and quicken our strength, his encouragement. The more God has done for us the greater are our obligations to serve him, and the more active ought we to be in his service. But truly humbling grace makes little account of all that they do for God's honour. And it is not indeed the extent of what is done, but the spirituality of the temper with which it is done, that next to Jesus' blood gives it value before God. Great courage and resolution are necessary in our spiritual work, as well as in our spiritual warfare, and a constant dependence on God by faith and prayer. If we enter upon the labours of others, we ought to be always improving; and every one is called to cur. Even the most zealous and active will need excitement or assurance. And if once our heart be thoroughly engaged to the Lord, our head, hand, estate, and influence on earth, will be all cheerfully devoted to his honour.

CHAPTER XXIII. REFLECTIONS.—It is an honour to God, and an advantage to ourselves, to have a proper number of faithful ministers: and pleasing is the prospect when their number remarkably.
I. CHRONICLES XXIV.

28 Because their office was to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the show-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the "pan, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the Lord, and likewise at even;

31 And to offer all burnt-sacrifices unto the Lord in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

CHAPTER XXIV.

1. The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 21 and the Merarites divided by lot.

NOW these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot; one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the house of Ithamar.
Levites, even the principal fathers over against their younger brethren.

CHAPTER XXV.

1 The number and offices of the singers. 2 Their division by lot into four and twenty orders.

MOREOVER David, and the captains of the host, separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy, with harps, with cymbals, and with psalteries, and with the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeera, and Jayshah, and Mattithiah, and six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

4 Of the sons of Heman; Bukkiah, Mattaniah, Zechariah, Shelubel, Jerimoth, Hananiah, Hanani, Eliaud, Iditho, and D justin, and Josaphath, asAPH, Mallothi, and Mahazioth.

5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And the king gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of the Lord, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, awayward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph; the second to Gedaliah, who with his brethren and sons were twelve; the third to Zaccur, his sons and his brethren were twelve; the fourth to Ittai, his sons and his brethren were twelve; the fifth to Nethaniah, his sons and his brethren were twelve; the sixth to Bukkiah, his sons and his brethren were twelve; the seventh to Jesareth, his sons and his brethren were twelve.

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CHAPTER XXV.

1 The number and offices of the singers. 2 Their division by lot into four and twenty orders.

MOREOVER David, and the captains of the host, separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy, with harps, with cymbals, and with psalteries, and with the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeera, and Jayshah, and Mattithiah, and six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

4 Of the sons of Heman; Bukkiah, Mattaniah, Zechariah, Shelubel, Jerimoth, Hananiah, Hanani, Eliaud, Iditho, and D justin, and Josaphath, asAPH, Mallothi, and Mahazioth.

5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And the king gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of the Lord, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, awayward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph; the second to Gedaliah, who with his brethren and sons were twelve; the third to Zaccur, his sons and his brethren were twelve; the fourth to Ittai, his sons and his brethren were twelve; the fifth to Nethaniah, his sons and his brethren were twelve; the sixth to Bukkiah, his sons and his brethren were twelve; the seventh to Jesareth, his sons and his brethren were twelve.

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CHAPTER XXV.

1 The number and offices of the singers. 2 Their division by lot into four and twenty orders.

MOREOVER David, and the captains of the host, separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy, with harps, with cymbals, and with psalteries, and with the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeera, and Jayshah, and Mattithiah, and six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

4 Of the sons of Heman; Bukkiah, Mattaniah, Zechariah, Shelubel, Jerimoth, Hananiah, Hanani, Eliaud, Iditho, and D justin, and Josaphath, asAPH, Mallothi, and Mahazioth.

5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And the king gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of the Lord, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, awayward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph; the second to Gedaliah, who with his brethren and sons were twelve; the third to Zaccur, his sons and his brethren were twelve; the fourth to Ittai, his sons and his brethren were twelve; the fifth to Nethaniah, his sons and his brethren were twelve; the sixth to Bukkiah, his sons and his brethren were twelve; the seventh to Jesareth, his sons and his brethren were twelve.
I. CHRONICLES XXVI.

The gates assigned by lot.

7 The sons of Shemaiah; Othni, and Rephael, and Obel, Elzabad, whose brethren were strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And the sons of Mesheleiah had brethren, strong men, eighteen.

10 Also Hosiah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief).

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord.

13 ¶ And they cast lots, as well the great, according to the account of their fathers, for every gate.

14 And the lot eastward fell to Shemariah; then to Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuppin.

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppin two and two.

18 At Parobur westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.

21 As concerning the sons of Laadan, the Gershonite Laadan, chief father, even of Laadan the Gershonite, were Jehiel.

22 The sons of Jehiel; Zetham, and Joel his brother, which were over the treasures of the house of the Lord.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites;

24 And Shubael the son of Gershom, the son of Moses, was ruler of the treasures.

25 And his brethren by Elizebar; Rehabiah his son, and Jeshiah his son, and Joram his...
I. CHRONICLES XXVII.

The keepers of the treasures.

son, and Zichri his son, and Shelomith his son:

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the Lord.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 If of the Ishmites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward, in all the business of the Lorn, and in the service of the king.

31 Among the Hebronites was Jeriah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

CHAPTER XXVII.

1 The twelve captains for every month. 16 The princes of the twelve tribes. 25 The numbering of the people is hindered. 29 David's several officers.

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers, that served the king in any matter of the courses, which came in and went out month by month, throughout all the months of the year, every course were twenty four thousand.

2 Over the first course, for the first month, was Jashobeam the son of Zabdiel; and in his course were twenty four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was Dodai the Ahohite, and of his course were Mikloth also the ruler: in his course likewise were twenty and four thousand.

5 The third captain of the host, for the third month, was Benaiah the son of Jehoiada, a chief priest; and in his course were twenty and four thousand.

6 This is that Benaijah who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain, for the fourth month, was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain, for the fifth month, was Shamhuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain, for the sixth month, was Ira the son of Ikkesh the Tekoaite: and in his course were twenty and four thousand.

10 The seventh captain, for the seventh month, was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain, for the eighth month, was Sibbecai the Hushathite, of the Zarthites: and in his course were twenty and four thousand.

12 The ninth captain, for the ninth month, was Abiezer the Anathothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain, for the tenth month, was Maharai the Netophathite, of the Zarthites: and in his course were twenty and four thousand.

14 The eleventh captain, for the eleventh month, was Benaijah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15 The twelfth captain, for the twelfth month, was Elhanan the Netophathite, of the sons of beesch: and in his course were twenty and four thousand.

16 The first month, was Heldai the Netophathite, of the sons of beesch, and in his course were twenty and four thousand.

17 Furthermore, over the tribes of Israel: the ruler of the Reubenites was Shebuel the son of Zichri: of the Simeonites, Shephatiah the son of Machah.

18 Of the Levites, Hashabiah the son of Kenuel of the Aaromites, Zadok.

19 Of Judah, Elizur, one of the brethren of David: of Issachar, Omri the son of Michael.

20 Of Zebulum, Ishmaiah the son of Obadijah: of Naphtali, Jeremoth the son of Azriel.

21 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah.

22 Of the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jasiel the son of Abner.

which are weakest and most exposed ought to be taken particular care of.

CHAPTER XXVII. REFLECTIONS.—In the most quiet and prosperous condition let me prepare for trouble, and readied ready for spiritual warfare. Not only every month, but every moment, I am in danger of new assaults from sin, Satan, and the world. Let me never indulge myself in curious pride: and if I have been guilty, let me show a lasting detestation of my sin. It will never turn to any good account, or to any future comfort. Let me guide my civil affairs with
Dervish beggars—such as stand and beg in the Holy City where Solomon lived and reigned. [1. Chron., xxviii: 9.]—“And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.” We give a view of Dervish beggars such as are found today in Jerusalem, and they serve to illustrate what comes to people when they violate the laws of God. The most wretched and inhuman looking creatures we have ever seen are found among the beggars of Palestine. They are diseased, degraded, and as miserable as humanity with the dregs of generations of sin can make them. The degradation of this wretched class is perhaps due in some respect to the tyrannical, remorseless and outrageous Turkish civilization under which they live.
I. CHRONICLES XXVIII.

David's exhortation to fear God.


22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

23 But David took not the number of them from twenty years old and under; because the Lord had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

25 And over the king's treasures was Amasai the son of Adiel; and over the store-houses in the fields, in the cities, and in the villages, was Jehonathan the son of Uzziah.

26 And over them that did the work of the field, for tillage of the ground, was Ezri the son of Chelub;

27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine-cellar, was Zabdi the Shiphmite;

28 And over the oil-trees, and the sycamore-trees, that were in the low plains, was Baal-hanan the Gederite: and over the oil-cellar was Joash.

29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adai:

30 Over the camels also was Obil the Ishmaelite; and over the asses was Jehdel the Meronothite.

31 And over the flocks was J Azaz the Herarite. All these were the rulers of the substance which was king David's.

32 Also Jonathan, David's uncle, was a counsellor, a wise man, and a scribe; and Jehiel the son of Machmoni was with the king's sons.

33 And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion.

34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

CHAPTER XXVIII.

1. now he had chosen thee to build an house for the sanctuary: be strong, and do it.

Reflections.—It is honourable to be removed and exalted to the church eternal, while we are earnestly exerting ourselves to leave all things well in the church below. Public settlements of religion and kingdoms ought to be conducted with the utmost prudence, (if possible) all concerned may be satisfied. Rulers in the church and state should deal with those under them in the most affectionate and reverent manner. Respectful kindness has a powerful tendency to secure the divine and cannot be altho' care ought to be taken to convince every one of its divinity. God puts his honourable work into what hands he pleases. But a solid knowledge of God, holy awe of him as the searcher of hearts, rewarder of pious, and punisher of apostasy, and a knowledge of our divine call, are necessary to excite us to his service. Everything in God's church and worship ought to be framed exactly according to his inspired model, without the smallest intermixture of the inventions of men; and in executing designs for his honour, we should be benevolent and cheerful. God's owning our fathers in his work, and especially the promises of his presence with us, should make us renounce every unbelief, and every degree of
CHAPTER XXIX.

1 David, by his example and entreaty, 6 caused the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and afterward, make Solomon king the second time. 25 David's reign and death.

FURTHERMORE, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for the Lord God.

2 Now, I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx-stones, and stones to be set, and divers stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my soul to the house of my God, I have made mine own proper good, gold of gold, and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house withal.

5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?

6 ¶ Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly.

7 And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the Lord before all the congregation: and David said,
TOMB OF DAVID. [I Chronicles, xxix. 28]—"And he died in a good old age, full of days, riches, and honor; and Solomon his son reigned in his stead," David, we are told, together with his successors, was buried in his own city on Zion, and the site now known as David's Tomb stands on the south brow of the hill outside of the modern walls. Jews, Christians, and Moslems have for many centuries united in looking upon this site as genuine, and it is said to be often common to see Jews standing close to the building steadily and reverently contemplating the place. Josephus tells us that Hyrcanus, when besieged by Antiochus III, opened David's Sepulcher and took out 3,000 talents. There have been many stories current in different ages about the fabulous wealth buried in this tomb. On one occasion it is said a man was miraculously struck down while attempting to remove some of these treasures.
Blessed be thou, Lord God of Israel our father, for ever and ever.
11 Thine is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.
12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.
13 Now therefore, our God, we thank thee, and praise thy glorious name.
14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.
15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.
16 O Lord our God, all this store, that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own.
17 I know also, my God, that thou trisest the heart, and hast pleasure in uprightness. For me, in the uprightness of my heart, I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee.
18 O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the remembrance of the thoughts of the heart of thy people, and prepare thy heart unto thee.
19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.
20 And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.
21 And they sacrificed sacrifices unto the Lord, and offered burnt-offerings upon the altar, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel.
22 And did eat and drink, before the Lord, on that day with great gladness: and they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest.
23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.
24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.
25 And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.
26 Thus David the son of Jesse reigned over all Israel.
27 And the time that he reigned over Israel was forty years; seven years he reigned in Hebron, and thirty and three years he reigned in Jerusalem.
28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.
29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.
30 With all his reign, and his might, and the times that he went about him, and over Israel, and over all the kingdoms of the countries.

Ver. 29. [Detracts nothing from the integrity and completeness of divine revelation even though we admit that the books of the Old Testament which are here mentioned, may have been more biographies of David, with no claim to inspiration. The mention of them here does not prove their marginal value, nor that they were genuine. The same is the case in all the books of the Hebrew and Greek writings, which are not found among the inspired writings, nor considered to be of equal authority, or of equal value; yet are so immeasurably the better guides to both the religious and the moral life, because they are public and formal expositions of the beliefs, myths, and triumphs of the human race in this world and in the next.

Voyeur, and to behold a mutual emulation in good works. It is a pleasure to them to die in the comfortable prospect of the church's prosperity: and that they have behind them such as will zealously endeavour the maintenance of religion in its purity and power. But how delightful is it when dying saints have their mouths opened in prayer, praise, and thanksgiving! And how amazing the infinite excellence and unbounded kindness of God! How unquestionable his right to our most exalted praise! Whatever grace men have, they have it all from him. And the more do we for him, we are the more indebted to him for employing and enabling us, and ought to walk more humbly with him. And though our good works ought never to encourage our pride, yet should they be the matter of our praise. If we would retain good impressions on our spirit, we must commit the keeping of them to God. A heart sincerely fixed upon him is the greatest blessing we can have hereafter: and a holy rejoicing should enkindle every act of our fellowship with him; especially our fasting by faith on the sacrifice of his Son. The honour God gives to those whom he calls to his work, while they serve him faithfully therein. But how short a step there is between a throne and a great work: How short the distance that the apostle speaks in the church must quickly set in death, and leave their throne to others. Let therefore the divinely anointed, the more dying Jesus, be all my joy and consolation.

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CHAPTER I.

AND Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. 3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses, the servant of the Lord, had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the brazen altar that Bezaleel, the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord; and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the Lord, and made an burnt-offering upon it.

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O Lord God, let thy promise unto

David thy father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge thy people over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there be any after thee have the like.

13 Then Solomon came from his journey to the high place that was at Gibeon, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem as plenteous as stones; and cedar-trees made he as he pleased, that were in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price.

17 Ver. 17. [The sense of this passage and the scope of the context, especially ver. 5, appear to require the first clause of this verse to be rendered thus:—"Then Solomon came from the high-place to Gibeon to Jerusalem." The words 'from his journey' have no equivalent in the Hebrew, and serve to obscure rather than elucidate the meaning. Literally the Hebrew means 'to the high-place'; but this must be inaccurate, for Solomon was there, and came to Jerusalem. Both the Septuagint and Vulgate read from. A mistake in

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II. CHRONICLES II.

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred shekels of silver, and an horse for an hundred and fifty, and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means. 3

CHAPTER II.

1. Solomon’s labourers for the building of the temple. 3 His endowment to Hiram for skilful artificers and timber. 11 Hiram and Solomon

AND Solomon determined to build an house for the name of the Lord, and an house for his kingdom. 2 And Solomon told out three thousand and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. 3 And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with my father David, and didst send him cedars to build him an house to dwell therein, even so deal with me.

4 Behold, I build an house to the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual show-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build him an house, seeing the heaven and the heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to gravestone with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send also me cedar-trees, fir-trees, and algum-trees, out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon.)

writing a single Hebrew letter would have created all the difference.

REFLECTIONS. — The more God does for us, the more we ought to do for him, in order to testify our affection and gratitude. A reign, or an undertaking, begun with the solemn service of God, and with earnest prayer for his direction and assistance, is likely to turn out happily. And great is the influence of a good magistrature's example. It is not outward appearances, but inward desires, that most certainly characterize persons. And if we have faith, we shall count all things but loss for the excellency of the knowledge of Christ, and for skill to serve him in our station. And as the eminence of our predecessors or stations render remarkable qualifications, necessary, so the infinite mercy of our God, and his promise, encourage us to seek such things. God readily gives his people exceedingly above what they ask or think: and the most diviner interests pray for things that are to our advantage, while those who eagerly pursue the things of this world are apt to lose, or to have them turned into a curse. And he will not cast away a good word, or a good deed, open or secret, and for the enjoyment of the knowledge of Christ, and for skill to serve him in our station.

CHAPTER II. [ver. 13]. The construction is here difficult, and expostulates are not agreed as to the meaning. The Hebrew may be translated literally as follows: "And now I have decided to build with understanding, Hiram my father." There can be no doubt that the artificer's name was Hiram. The Hebrew prefix pri was a sign of the accusative. But then the difficulty arises, why in the expression "Hiram, my father"? Some reply that the Hebrew word means "the man's name, Hiram-abi;" others say the king calls the artist my father, because of his great skill. Both the Septuagint and Vulgate read "Hiram, my father." Taking this verse in connection with ch. 4. 16, I conclude that the artist's full name was Hiram-abi. 4 And I, at the building of the temple. 5 And we will bring it in floats by sea to *Joppa, and thou shalt carry it up to Jerusalem.

17 And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred. 18 And he set three thousand and ten thousand of them to be bearers of burdens, and fourscore thousand to be masters of task; and eight thousand to be masons, and three thousand & six hundred Overseers.

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II. CHRONICLES IV.

The temple began to be built.

thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAPTER III.

1. The place and time of building the temple. 2. The dimensions and ornaments of the house. 3. The cherubims. 4. The veil and pillars.

Then Solomon began to build the house of the Lord at Jerusalem: and the place of Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Oram the Jebusite.

And he began to build in the second day of the second month, in the fourth year of his reign.

Now these are the things wherein Solomon was instructed for the building of the house of God: the length by cubits, after the first measure, was three score cubits, and the breadth twenty cubits. And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty, and he overlaid it with pure gold.

And the greater house he overlaid with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

And he garnished the house with precious stones for beauty; and the gold was gold of Parvaim.

He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graven cherubims on the walls.

And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

And in the most holy house he made two cherubims of image-work, and overlaid them with gold.

And the wings of the cherubims were twenty cubits long; one wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub.

And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also, joining to the wing of the other cherub.

The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.

And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

Also he made a molten sea ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast when it was cast.

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

And the thickness of it was an handbreadth, and the brim of it like the work of the wall, the door, the pillars, the arks, the table, the altars, the light, the sea, the laver, yea, the all in all.

CHAPTER IV. [Ver. 3. Oxen. A comparison of the parallel passages certainly suggests the idea that the readings in both were originally identical, in which case there can be no doubt the true reading was in 1 K. 7. 24. The Hebrew words for 'knops' and 'oxen' are so nearly alike that a transcriber might easily mistake them. But if the text of Chronicles is here corrupt, the corruption must have taken place at a very early period, for all the ancient versions agree with the present text.]
The ten layers, candlesticks, &c.

II. CHRONICLES V.

The ark put into the most holy place.

21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; 22 And the snuffers, and the basins, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the holy place, and the doors of the house of the temple, were of gold.

CHAPTER V.

1 The dedicated temple. 2 The solemn induction of the ark into the most holy place. 11 God being praised, verse a vivid sign of his favour.

THUS all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and the whole nation of the priests, the Levites took up the ark.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

6 Also king Solomon, and all the congregation of Israel, that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims.

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 And it came to pass, when the priests were come out of the holy place; (for all the priests that were present were sanctified, and did not then wait by course;

before us, and accessible to us, in the ordinances of the gospel. By him, as such, we have access to dwell in God's house, enjoy his light, feel on his favour, and live by his intercession, through which our services are accepted. Yes, under the gospel we have more than a tenfold exhibition of Christ, in his cleansing virtue,

his illuminating and soul-nourishing influence. He fills our hearts with the light of his presence, feeds on his favour, and lives by his intercession, through which our services are acceptable. Yes, under the gospel we have more than a tenfold exhibition of Christ, in his cleansing virtue,
12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the Lord;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

CHAPTER VI.

1 Solomon, having blessed the people, blessed God. 2 Solomon's prayer at the consecration of the temple, upon the brass scaphandrel.

THERE said Solomon, The Lord hath said that he would dwell in the thick darkness, 1 But I have built an house of habitation for thee, and a place for thy dwelling for ever. 3 And the king turned his face, and blessed the whole congregation of Israel: (and all the congregation of Israel stood:) 4 And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house for the name of the Lord God of Israel: 6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now it was in the heart of David my father to build an house for the name of the Lord God of Israel: 8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house: but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel: 11 And it is in it I have put the ark, wherein is the covenant of the Lord, which he made with Israel, and I have ordained there for an assembly.

12 And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands.

13 (For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.)

14 And said, O Lord God of Israel, there is no God like thee in the heaven, or in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts:

15 Thou hast kept with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me.

16 Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me.

17 Now therefore, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!) 19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

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II. CHRONICLES VII.
consecration of the temple.

from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

Then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

If thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray, and make supplication before thee in this house;

Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin when thou dost afflict them;

Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be pestilence, if there be blasting, mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:

Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grievance, and shall spread forth his hands toward this house;

Then hear thou from heaven, and forgive every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men.)

That they may fear thee, to walk in thy ways, so long as they live in the land which thou hast given to thy people for an inheritance.

Moreover, concerning the stranger, which is not of thy people Israel, but is come from any land; for whatever thing is written in any of the books of the law, and he doeth it;

view this temple as a figure of Christ, let us, whether Jews or Gentiles, deal with God only through him. Let us have fixed views of God's infinite perfection, power, faithfulness, omnipresence, own meanness and vileness in love, fear, and honor; reliance. In regard to his holiness and heart-searching eye, let us indulge no secret pollution. And, condescension of our sinfulness, let us make solemn prayer our first
and consumed the burnt-offering and the sacrifice; and the "glory of the Lord" filled the house.

2 And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the altar, then all the people rose up, and cried, and worshiped, and praised the Lord, saying, "For he is good; for his mercy endureth for ever."

4 Then the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 And the priests waited on their offices; the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry, and the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 And also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, "from the entering in of Hamath unto the river of Egypt."

9 And in the eighth day they made a solemn assembly, for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart, for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

12 And the "Lord appeared to Solomon by night," and said unto him, I have "heard thy prayer," and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; 14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears shall attend unto the prayer that is made in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck up the roots of out my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house?

22 And it shall be answered, Because they have forsaken me the God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath he brought all this evil upon them.

CHAPTER VIII.

1 Solomon's buildings. 7 The Gentiles which were left Solomon made tributaries, but the Israelites rulers. 11 Pharaoh's daughter seven months to her house. 12 Solomon's yearly solemn sacrifices. 14 He opposed the priests and Levites to their places. 17 The wise and faithful gold from Ophir.

And it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house,
PALMYRA ROAD, LEADING TO TADMOR—BUILT BY KING SOLOMON. [II. Chronicles, viii:4.]—"And he built Tadmor (Palmyra) in the wilderness, and all the store cities, which he built in Hamath." Palmyra in Old Testament times was called Tadmor. This city Solomon rebuilt 900 B.C. in the wilderness east of Gilead between Damascus and the Euphrates. About 333 B.C. its name was changed to Palmyra. In A. D. 130 it submitted to Hadrian. In 260 Odenathus defeated Sapor, King of Persia, and in 266 Zenobia the wife of Sapor took the title of Queen of the East. Between 272 and 273 Aurelian besieged and took it. Its ruins cover several miles. There was a Temple of the Sun here, 90 columns of which still remain. Above we have a view of the road that passes Palmyra immediately after it leaves Damascus.
Solomon's buildings.

II. CHRONICLES IX.

A.M. 940, B.C. 905.

1. He built 


2. That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3. And Solomon went to Hamath-zobah, and prevailed against it.

4. And he built Tadmor in the wilderness and all the store-cities which he built in Hamath.

5. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars ;

6. And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7. "As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8. But of their children, who were left after them in the land, whom the children of Israel consumed not, then did Solomon make to pay tribute until this day.

9. But of the children of Israel did Solomon make no servants for his work: but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10. And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

11. And Solomon brought up of the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereinunto the ark of the Lord hath come."

12. Then said Solomon offer burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch;

13. Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in a year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14. And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for so had David the man of God determined.

15. And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16. Now all the work of Solomon was prepared unto the day of the dedication of the house of the Lord, and until it was finished. So the house of the Lord was perfected.

17. Then went Solomon to Ezion-geber, and to Eloth, at the sea-side, in the land of Edom.

18. And Huram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

CHAPTER IX.

1. The queen of Sheba admired the wisdom of Solomon. 13 Solomon's yearly revenue in gold. 15 His targets. 17 The house of ivory. 20 His vessels. 23 His chariots and horses. 25 His tribute. 29 His reign and death.

And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she came to Solomon, she communed with him all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and his cup-bearers; also, and their apparel; and his assimcn by which he went up into the house of the Lord; there was none more spirit in her.

5 And she said to the king, It was a true remarkable favours received, we turn again to folly; and terrible the work that obstrueth apostasy from God makes in nations, churches, and ordinances!

CHAPTER VIII. [Ver. 4. There can be little doubt that the city here mentioned is identical with the far-damed Palmyra of classic history, and the Tadmor of the modern Aram. The position of the city bears some resemblance to that of Damascus. It lies along the base of a white limestone ridge, through which a deep green cup runs on the surface. A sulphurous fountain bursts from a cliff, runs eastward, watering gardens and orchards of palms and pomegranates, and disappears in a salt marsh. On the undulating ground along the left or northern branch of this stream lie the ruins of Tadmor. On the east and south a desert plain, wet of sand however, as is usually stated, extends to the horizon. Solomon was a commercial monarch.

A secure route was the caravan that imported to his little kingdom the wealth of India, Persia, and Mesopotamia; of great importance; he therefore built Tadmor in the wilderness. Its situation, about midway between the Euphrates and Syria, and its copious fountain, made it a fit spot for the establishment of a commercial depot and resting place. It was during the splendid period in the East that most of the temples and palaces which now adorn Palmyra were erected.

REFLECTIONS.—In the most profound peace we had need to prepare for war, spiritual or temporal. It is an honour for kings to manifest the utmost regard to their subjects. 12. This is a truth which slowly, Noah's curse of servitude first at last upon the descendants of Canaan! They become slaves to the offspring of Shem through the influence of the Lord his God. It is necessary to set bounds to our desires after created things, as they are apt to become inordinate and insatiable. It is no less necessary to keep up proper distinctions between things sacred and common. What an excellent foundation, for even external prosperity, is a prudent and active zeal for, and constant attendance on, the worship of God! But, alas! how great the folly that, while men will risk and do so much for earthly treasures, so little is done to obtain the riches which endure for ever!

CHAPTER IX. REFLECTIONS.—God honours such as honour him. They who know the value of divine wisdom and truth will grudge no pains to
The queen of Sheba visited Solomon.

report, which I heard in mine own land of his acts, and of thy wisdom:
6 Howbeit I believed not the words until I came, and mine eyes had seen it; and, behold, the one half of the greatness of thy wisdom was not told me: for thou art the most wise of men.
7 And the land of Judah, and the land of Israel, and the king of the south, and the king of the north.

II. CHRONICLES X.

His reign and death.

side and on the other upon the six steps: there was the like made in any kingdom.
20 And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver: silver was not anything accounted of in the days of Solomon.
21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.
22 And king Solomon passed all the kings of the earth in riches and wisdom.

And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.
24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.
25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen: whom he bestowed in the chariot cities, and with the king at Jerusalem.
26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.
27 And the king made silver in Jerusalem as stones, and cedar-trees made he them as the sycamore-trees that are in the low plains in abundance.
28 And they brought unto Solomon fourscore and ten负出埃及，and out of all lands.
29 Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?
30 And Solomon reigned in Jerusalem over all Israel forty years.
31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam made a revolt against him. 2 Rehoboam, refusing the old men's counsel, by the advice of young men answered them roughly. 16 Ten tribes revolted till Hadadom, and make Rehoboam to flee.

AND Rehoboam went to Shechem, for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat (who was in Egypt, whither he had fled from the presence of Solomon the king) heard it, that Jeroboam returned out of Egypt.
3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,
II. CHRONICLES XI.

4 They 'father made our yoke grievous,' now therefore cause thou somewhat the grievous service of thy father, and his heavy yoke that he put upon us, and we will serve thee. 6 And he said unto them, 'Come again unto me after three days. And the people departed. 8 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? 7 And they spake unto him, saying, If thou be 'kind to this people, and please them, and speak good words to them, they will be thy servants for ever. 8 But if thou forsake the counsel which the old men gave him, and take counsel with the young men that were brought up with him, that stood before him, 9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? 10 And the young men that were brought up with him spake up with him spake up unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. 11 For whereas my father put a heavy yoke upon you, I will put more upon you, but I will chastise you with scorpions. 12 7 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. 13 And the king answered them roughly: and king Rehoboam forsook the counsel of the old men. 14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions. 15 So the king hearkened not unto the people: for the 'cause was of God, that the king should depart from the word of the people. 16 And all Israel rebelled against the house of David unto this day. 17 16 And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, 'What portion have we in David? and we have none inheritance in the son of Jesse: every man to his tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents. 18 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. 19 And king Rehoboam sent Hadadoram that was over the tribute; and the children of Israel stoned him with stones, that he died: but king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 20 And Israel rebelled against the house of David unto this day.'
II. CHRONICLES XII.

10 And *Zorah, and Aijalon, and *Hebron, which are in Judah and in Benjamin fenced cities. 4

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

14 (For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for *Jeroboam and his sons had cast them off from executing the priest's office unto the Lord:)

15 And he ordained priests for the high places, and for the devils, and for the calves which he had made.)

16 And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children: Jeush, and Shamariah, and Zebadijah, and Elioenai, and Malchiel, and Jekamiah, and Heman, and Calcol, and Dara.

20 And after her he took Maachah the daughter of Absalom; which bare him Abijah and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he had *eighteen wives, and threescore concubines, and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: and he desired many wives.

He is punished by Shishak's invasion.

CHAPTER XII.

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.

2 And it came to pass, that, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord.

3 With *thirteen hundred chariots, and four thousand horsemen: and the people answered him not without number that came with him out of Egypt; the *Libims, the *Sukkiims, and the Ethiopians.

4 And he took *the fenced cities which pertained to Judah, and came to Jerusalem.

5 ¶ Then came *Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore will I not destroy them; but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishaek of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house;

11 And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.
TOMB OF KAIT BEY—A MODERN PHARAOH OF EGYPT. [II. Chronicles, xii.3.]—“So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord.” The tomb of Kait Bey marks the resting place of one of the modern Pharaohs of Egypt. He was the successor in the respect that he was one of the last of the independent Mameluke Sultans of Egypt. He was in the line of succession from Shishak, who was the king of Egypt in the time of Rehoboam. This tomb is about eighty feet long and seventy feet wide. It has some fine mosaics, and is thought to be the finest piece of architecture in Cairo. The door has a bronze covering about forty-five feet in height. Kait Bey was Sultan of Egypt from 1488 to 1496. As a general and a diplomatist he successfully maintained his position against the Porte. He was compelled, finally, however, to abdicate in favor of his son, Mohammed, a boy of fourteen.
II. CHRONICLES XIII.

12 And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well.

13 ¶ So King Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there; and his mother’s name was Naamah an Ammonitess.

14 And he did evil, because he *prepared* not his heart to *seek the Lord*: now the acts of Rehoboam, first and last, are they not written in the book of Shemariah the prophet, and of Iddo the seer, concerning genealogies? *And there were wars between Rehoboam and Jeroboam continually.*

16 And Jeroboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

CHAPTER XIII.

1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. (his mother’s name also was Michal, the daughter of Uriel of Gibeah: and *there was war between Abijah and Jeroboam.*)

3 And Abijah set the battle in array, with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the Lord God of Israel *gave the kingdom over Israel* to David for ever, even to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him *vain men*, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was *young* and tender-hearted, and *could not withstand them.*

8 And now ye think to withstand *the kingdom of the Lord in the hand of the sons of David*: and ye be *a great multitude*, and there are with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have *made you priests after the manner of the nations of other lands*? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.

10 But as for us, *the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business:*

11 And they burnt up the Lord, every morning and every evening, burnt-sacrifices and sweet incense: the show-bread also *set they in order* upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God: but ye have forsaken him.

12 And, behold, God himself is with us for our captain, and his priests with *sound trumpets* to cry alarm against you. O children of Israel, *fight ye not against the Lord God of your fathers*; for ye shall not prosper.

13 ¶ But Jeroboam caused *an ambushment* to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold, the precious from the vile. Nothing so strengthens a nation as when all ranks concur to walk in the way of the Lord. But alas! how often do princes weaken their kingdoms by their indulgence of sinful lust and followings of long-rooted customs! And happy is it if those who follow foolishly but end wisely in the right disposal of their children or their property.

CHAPTER XII. [Ver. 2. Shishak has been satisfactorily identified with Sheshonk, the first king of the Darius dynasty. The name is found on Egyptian monuments in the form Smendes. In the temple of Karnak there is a large bas-relief portrait of the king, presenting to the gods the chiefs of vanquished nations, amongst whom is one with the peculiar Jewish physiognomy, and the attached inscription has been restored by Champollion. *King of Judas.*]

REFLECTIONS. — They who in adversity appear faithful to God often forsake him in their prosperity. May, therefore, prosperity be a common occasion of ruin to the soul. As an old friend or enemy, the course of this world prove to be few but some prove to be enemies. And to punish men's sins, he often turns the voice of the people. And a holy soul is, for this reason, to live a careful and secret life, as, it is above the world of spirits. }

"And the precious from the vile. Nothing so strengthens a nation as when all ranks concur to walk in the way of the Lord. But alas! how often do princes weaken their kingdoms by their indulgence of sinful lust and followings of long-rooted customs! And happy is it if those who follow foolishly but end wisely in the right disposal of their children or their property."
the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel seven hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and six daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the history of the prophet Iddo.

CHAPTER XIV.

1 And Abijah reigned in Jerusalem three years: and his mother's name was Maacah, the daughter of Abimelech, of Maachah. 2 And Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

3 And Asa did that which was good and right in the eyes of the Lord his God. 4 For he took away the altars of the strange gods, and the high places, and broke down the images, and cut down the groves; 5 And [commanded] Judah to seek the Lord God of their fathers, and to do the law and the commandment.

6 Also he took away out of all the cities of Judah the high places, and the images, and made those cities green with fig trees and olive trees.

II. CHRONICLES XIV.  He overthrew Zera.  6 ¶ And he built fenced cities in Judah; for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought of the Lord our God, that he would give us rest on every side: so they built and prospered.

8 ¶ And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor.

9 ¶ And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and set the battle in array in the valley of Zephathiah at Mareshah.

11 And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.

12 So the Lord smote the Ethiopians before Asa, and before Judah: and the Ethiopians fled.

13 And Asa, and the people that were with him, pursued them unto Gerar, ¶ and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

enemy will find all human efforts in vain. And the fair warnings, that render them inexusable in their obstinacy, will occasion their more discoverd annihilation. How often are princes occupied in laying embas- ments of war and death when they should be treating of solid and lasting peace? But earnest supplications to God are more powerful than carnal stratagems; and he often lets his people fall into the most imminent danger, to awaken their sense, exercise their faith, and make their deliverance the more glorious. But if we are enabled to trust in him we shall not be moved. The prayer of faith and victory is insepara- ble. Civil wars and disputes among brethren are generally the most bitter and bloody: and what multitudes of souls doth a furious war bury! and thoughts are turn'd into an eternal state, and most of them into the depths of hell? Nor can the mightiest escape the strokes of God's wrath and darts of death.

CHAPTER XIV. [Verse 4.] In the parallel passage in 1 Ki. 15:14 it is said, 'the high-places were not high-places,' which shows that the wor- ship of idols, which were removed; another dedic- ation to the worship of God, through in a manner not author- ized, but was permitted to remain. The latter kind was perhaps the high-place at Bethel, and that on the top of the Mount of Olives.

Verse 6. Towards the southern, or Sanninean, city, in the plain of Judah. It was one of those which Re- boboim fortified to defend his kingdom against the Egyptians. It was on a hill near the city of Elathorpibus, and its site is marked by a conical hill, the summit of which is filled with cemeteries. Beside a broad and fertile plain, it rose up between low ridges; and away to the south and west lies the broad plain of Phœlisus.
CHAPTER XV

1. And the Spirit of God came upon Azariah, the son of Oded.

2. And he went out with a proclamation, saying, 'Hear ye me, O people of Judah and Benjamin!

3. For a long season Israel hath been without the true God, and without a teaching priest, and without law.

4. But when they were in trouble, they turned unto the Lord God of Israel, and sought him, and he was found of them.

5. And in those days there was no peace, but great vexations were upon all the inhabitants of the land.

6. And the nation was destroyed and the city of Jerusalem; for God did vex them with all adversity.

7. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Ephraim, and renewed the altar of the Lord which was before the porch of the Lord.

9. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they were come to Jerusalem in abundance, when they saw that the Lord their God was with him.)

10. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11. And they offered unto the Lord the same time, seven hundred oxen and seven thousand sheep.

12. And they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul:

13. That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.

14. And they were all assembled at Jerusalem, with a loud voice, and with shouting, and with trumpets, and with cornets.

15. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

16. And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

17. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19. And there was no more war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

1. Asa, by the aid of the Syrians, diverted Baasha from building of Ramah.

2. Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying:

3. There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.
COFFEE GARDEN, ABANA RIVER. [II. Chronicles, xvi:2]—"Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad, king of Syria, that dwelt at Damascus."

One of the things that will strike any traveler at Damascus is the great number of coffee gardens, which are found in different portions of the city. These gardens upon some one of their sides usually front the Abana river. The natives gather here to smoke the nargileh pipe or cigarette and to drink black coffee. These gardens are filled with large trees and adorned by beautiful flowering shrubs. Rose bushes grow in all of them, and roses are taken from these gardens with which to make the famous Attar of roses. During the night, when the gardens are illuminated, they look as if they might be scenes of the Arabian Nights. The great charm of Damascus is its abundant supply of water.
And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith Geba and Mizpah.

And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand.

Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand.

For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Then Asa was wrath with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

¶ And, behold, the acts of Asa first and last, lo, they are written in the book of the kings of Judah and Israel.

And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians.

And Asa slept with his fathers, and died in the one and fortyth year of his reign.

And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him.

CHAPTER XVII.

Jehoshaphat, succeeding Asa, reigneth well and prosperous. 7 He meddles Levites with his princes to teach Judah. 10 His enemies being received by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

CHAPTER XVII. REFLECTIONS. — How glorious is it when remarkable piety and prosperity are so connected that they promote one another, and outward wealth and greatness lift up the heart to God; when kings at the same time promote religion and advance the civil power of the nation? — when the personal piety of princes, and their actions, is such, that other princes, are equally conspicuous! — and when ministers and magistrates heartily concur in promoting the know-
II. CHRONICLES XVIII. They go up against Ramoth-gilead.

15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. 
16 And next him was Amasiah the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor.

And of Benjaminites; Eliaisa a mighty man of valor, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. 
19 These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

CHAPTER XVIII.

1 Now Jehoshaphat had riches and honours in abundance, and joined affinity with Ahab, 2 And after certain years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. 
3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. 
4 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to day. 
5 Therefore the king of Israel gathered together of prophets four hundred men; and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord will deliver it into the king's hand. 
6 But Jehoshaphat said, Is there not here a prophet of the Lord beside, that we may inquire of him? 
7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the Lord; but I hate him; for he never prophesieth good unto me, but only evil: the same is Micaiah the son of Imla. 
8 And Jehoshaphat said, Let not the king say so.

SECTION 1. Four hundred prophets were called together, from whom he selected the one who should pronounce the word of God. 

4. Go up; for the Lord will deliver it into the king's hand. 

5. And they said, Go up; for the Lord will deliver it into the king's hand. 

6. But he did not listen to the advice given by the prophet, but went to war. 

7. And he rejected the counsel of the prophet, and went to war. 

8. And the king of Israel said unto Jehoshaphat, There is only one man, by whom we may inquire of the Lord; but I hate him, for he never prophesieth good, but only evil. 

9. And he rejected the counsel of the prophet, and went to war. 

10. And the king of Israel said unto Jehoshaphat, There is only one man, by whom we may inquire of the Lord; but I hate him, for he never prophesieth good, but only evil. 

II. CHRONICLES XVIII. Reflections. — Mankind are founded on pride and worldly-mindedness bring dreadful miseries along with them; and the strongest expressions of friendship from wicked men are to be suspected as methods of serving themselves. Their feasts as well as their kisses are deceitful: and even the best are apt to be ensnared by their kindness and flattery. Often, while such men ought, and propriety to consult the Lord, they do but really consult the devil and his agents. And they who are once become familiar
Agora Temple in Athens, Greece—Where Megacles Was the Chief Archon, When Ahab and Jehoshaphat Reigned Over Israel and Judah. (II. Chron., xvii:1.)—"Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." Jehoshaphat succeeded Asa as king of Judah in 914 B.C. Ahab succeeded Omri as king of Israel in 918 B.C. In B.C. 912 an alliance was made between Jehoshaphat and Ahab. About the same time Megacles was the chief archon of Athens, and it was during this period that the Eupatrids arose in open revolt and besieged the Acropolis in Athens. Illustrating this contemporaneous Greek history we give a picture of the Agora temple in Athens which stands just beneath the Acropolis on the side of the north wall, and in highest rank and position, and a man of great wealth who suddenly appeared in arms against the Athenian government. It is interesting thus to see what was taking place in Greece at the time Ahab and Jehoshaphat ruled in Judah and in Israel.
Then Zedekiah the son of Chananah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? 24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself. 25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 26 And say, Thus saith the king, Put this fellow in prison, and feed him with bread of affliction, and with water of affliction, until I return in peace. 27 And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me. And he said, Hearken, all ye people. 28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. 29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. 30 Now the king of Syria had commanded the captains of the carriages that they should spare nothing, saying, Fight ye not with small or great, save only with the king of Israel. 31 And it came to pass, when the captains of the carriages had heard that it was the king of Israel, that they turned back again. And the king of Syria heard it, and he left Ramoth-gilead, and recovered his strength. 32 Then Jehoshaphat said unto the king, Be not afraid, nor dismayed by the king of Syria: with me is the Lord thy God, to help thee. 33 And Jehoshaphat made his carriages, and he made himself ready. And he said unto his servants, Have I any wisdom? have not I a good understanding to judge? 34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died. 1

with the wicked, must involve themselves in great guilt and pollution; must often join in a secret hearing of the devil's preachers, and witness the injuries done to those who are faithful to Christ. But unhappy are those princes who are surrounded with flatterers and profane clergy! no plague is more ruinous. Let us therefore always encourage friends and counselors to deal faithfully with us. What astonishing power had Satan, when God once gives up men to their awful delusions! Great multitudes, particularly of the clergy, he carries before him with great unanimity. And what is the fate of God's faithful servants under rulers who are apostates from God, to be hated, reviled, buffeted, imprisoned, marred, or the like. Suffering for the truth is the hereditary portion of the honest servants of Christ. Vea, those godly persons who form friendship with the wicked, must not wonder if their lives are sought or endangered by their means, and their flatterers lay snares for their lives. But the wills of God, and exact his fulfillment of his promises and threatenings.—Men in vain contrive to escape when they have sinned against God. 860

CHAPTER XIX. (Ver. 8. Judgment of the Lord on the Children of Israel, xxiv. 21; Judges, xxvii. 12. Controversy, that is, for the decision of a controversy according to the principles of judgment contained in the law. (See Deut. 17, 8, 15, 11.) When they returned, that is, when Jehoshaphat and the princes returned from the royal progress or visitation, ver. 4. C.)

REFLECTION.—God often deals better with his people than they deserve; and brings them home to their former sins and repentance, when their apparently less injured companions are sent into death and damnation. But they must expect, if entering into friendship with the breasts of God, that he will express them to manifest sufferings in earth, though not to hell. It is an honour when sufferings cannot discourage ministers or their children from faithfully reproving the greatest; and it is a great mercy for offenders to meet soon with such a faithful reproof: and no less wise to receive sharp reproofs as a singular kindness; and to improve them,
II. CHRONICLES XX.

The prophecy of Jahaziel.

1. Jehoshaphat proclaims a fast.

1. Jehoshaphat said to his people, 'Proclaim a fast, and come to meet me on Mount Kerien. 2. I will ask the Lord, and He will answer us, and we shall know His will; He will make known to us the way in which we should go.

2. Then the people of the cities of Siron, Beer-sheba, and the East, and the tribes of the South gathered to meet the king and his officers. 3. And they said, 'On this day it is known that the Lord is greater than the kings of Aram, and that the Lord is greater than the kings of the Ammonites. 4. He shall be our God forever.' Therefore the king's name was called Jehoshaphat, because God helped him against his enemies.

CHAPTER XX.

Ver. 1. The Hebrew is literally as follows:—'And it came to pass after this, the children of Moab and Ammon, and of the Ammonites, with the other kings that inhabited the East, came against Judah, and Jehoshaphat was afraid, and set himself to seek the Lord, and declared a fast throughout all Judah. 2. And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord. 3. And Jehoshaphat set himself to seek the Lord, and declared a fast throughout all Judah.'
communication by water with the Mediterranean except round the Cape of Good Hope. We can hardly suppose that even though the circumnavigation of Africa was known to the Phoenicians, they would have ever started from Eriaon-gaber to go to Tarshish in Spain, when they could proceed direct from the port of Ioppa or Tyre. *Ships of Tarshish* probably meant large ships, like our *Indiens*. This would explain the statement in Kings; but it would not remove the difficulty from this passage. The true solution appears to be that there were two ships: one in Spain, on the shore of the Mediterranean; the other on the coast of the Indian Ocean. This view is corroborated by 1 K. 10. 22. The imports landed at Ezion-gaber from Tarshish prove that the ships must have visited India. 2] REFLECTIONS. Errors, active, and subtle are the enemies of Christ's church; and danger is often at hand when we least expect it; yea, even when we are most faithful, we are apt to be involved in great difficulties, for the trial and honour of our faith. In danger and distress it is best to begin with solemn fasting and supplication to God for deliverance. The dangers which drive us to Him we never need despair. The cries of the oppressed will enter into the ears of the righteous Judge. And the more enter
II. CHRONICLES XXII.

Ahaaziah reigneth wickedly.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did 'Libnah' revolt from under his hand, because he had forsaken the Lord God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 ¶ And there came 1 a writing to him from Elijah the prophet, 2 saying, Thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah.

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself;

14 Behold, with a great plague will the Lord smite thee, thy people, and thy children, and thy wives, and all thy good.

15 And thou shalt have great sickness of thy bowels until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Aragonians, 3 that were near the 'Ethiopians'.

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and in the houses of his officers, and in the houses of all the priests, and took away for a trophy.

18 And all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; and he made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without being de-

sired; 4 howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAPTER XXII.

1 Ahaaziah successor, reigneth wickedly. ¶ In his condescension with Ahab the son of Aha, he is slain by Jehu. 10 Ahaaziah, destitute of the seed royal, was slain by Jehu, whom Jehoshaphat his aunt hid, to save him from the kingdom.

AND the inhabitants of Jerusalem made Ahaaziah 5 his youngest son king in his stead; for the hand of men that came with the Aragonians to the camp had slain all the eldest. So Ahaaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaaziah when he began to reign; and he reigned one year in Jerusalem; his mother's name also was Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab; 6 for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord like the house of Ahab; for they were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Aha, king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah 7 the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaaziah was of God, 8 by coming to Joram: for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, 9 whom the Lord had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaaziah, that ministered to Ahaaziah, he slew them.

9 And he sought Ahaaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu, and when they had slain him,

we are taken off from every self-dependance in the view of our wants and wretchedness, we are the more sure to find help in the time of need. If faith and hope look upward, the everlasting arms will be underneath us. In our cries to God for deliverance, let us therefore plead his tender promises to us, the grants he has made us, his ability to protect and deliver us; and the ingratitude, injustice, and violence of our enemies, for readily God bestows his answers of peace to his people: and happy are they who, renouncing their unbelief of fears, go forth, by assured faith in him, to be kept by him as he hath spoken. Unshaken faith is a certain cause of victory: and even songs of praise are excellent weapons in our spiritual warfare. God can easily deliver his people, and employ their strongly considered and earnestly to destroy one another; yea, he can turn his people's distress into means of their en-

kindness. But O, how hard it is to render reformation thorough and complete; and to wean the best of men from sins which can so easily have before smitten them! But it is kind in God to continue a reprover to us: and it is great gain if our providential blessings are answered to our prayers.

CHAPTER XXII. [Ver. 16. The Aragonians joined with the Philistines and the Amalthean, and made a league between Palestine and the mountains of Sinai, and eastward to the Euphrates in Assyria, and eastward in Egypt, and partly in southern Arabia. The latter were here referred to. Ver. 17. Such incursions, for plunder of cattle and goods, and carrying off slaves, are, alas! still common in Africa, and by implication, patronized by nations called Christian! Lord, what is man? Arise, arise, plead thine own cause! Ps. 74. 22. C.]

REFLECTIONS.—What monsters are bred in the best of families; or, at least, are made so by unwise and unholy marriages! And none are such plagues to families and kingdoms as ungrateful hers. Ambition is deaf to the cries of nature or humanity; and those whom duty and interest require to protect us, become our destroyers. But how tormented are the minds of tyrants, and how toting their spheres which are established in blood! God can take the most unthought-of methods to threaten or punish his in-

opposed enemies. And torment, misery, and disgrace, must surely await them. Dreadful is the situation of those who have been seduced by the necessity of sacrifice, and an opening hell, meet the sinners on their death-bed! But miserable are the happiest tyrants.—When alive they are honored by the respect of their subjects; and when dead they are branded with infamy, and lost in despair.

CHAPTER XXII. REFLECTIONS.—Certainly they who unlawfully commit sin, and dreed-
Athaliah destroys all the seed royal.

II. CHRONICLES XXIII.

She is slain by Jehoiada's order.

they buried him;* because (said they) he is the son of Jehoshaphat, *who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 And Athaliah, the mother of Ahaziah, saw that her son was dead; she arose and destroyed all the seed of the house of the kingdom; but she spared not.

11 But Jehoshabeath, the daughter of king Jehoram, the daughter-in-law of Jehoiada the priest, took hold of her son Ahaziah's son Joash, and laid him in his bed, being sick and wounded.

12 And she said, Liar! for if I had made my heart to consult peace, then had my son Amaziah lived. Therefore she stirred up all the King's house, to slay Ahaziah. 13 And the children of the kingdom, such as the king's mighty men, conspired against Joash. 14 And they slew the young king; and put him upon the bed of the sick, and made him lie in the vineyard ofometer of his seed kept in his temple. 16 And she went unto the king's house, and revealed herself unto the king, saying, He is not dead, but is shut up in his chamber; and it shall be, when he dieth, that they will make and anoint him king, according to the word of the prophet, which spake, saying, The word of the Lord came to him, saying, I have anointed one of thy sons to sit on thy throne.

8 So the Levites, and all Judah, did according to all that Jehoiada had commanded; and took every man his man *that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not *the courses of priests, singers, and porters, which were in the service of the house of the Lord, according to the command of David, by the hand of his son Jehoshaphat, and by the hand of his son Jehoram; 9 and to the priests and to the Levites, and gave them salaries.

9 Moreover, Jehoiada delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God. 10 And he set all the people, every man having his weapon in his hand, from the right side of the temple, along by the altar and the temple, by the king round about. 11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king; and Jehoiada and his men anointed him, and said, God save the king. 12 And the Levites took up the trumpets with the shofar, and went to a place of record in the Lord's temple, and cried, holy, holy, holy, the Lord God of Israel, glory to his name, and be ye blessed with everlast ing praise. Then Athaliah rent her clothes, and said, Treason, treason!

14 Then Jehoiada brought out the captains of hundreds that were set over the host, and said unto them, Have ye not thought to reign over the king's house? and whomsoever followeth him, let him be slain with the sword. For the king said, Slay her not in the house of the Lord. 15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there. 16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

17 Then all the people went to the house of the Lord.
Joash begins his reign well.

Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed 4 the officers of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt-offerings of the a Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

19 And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king 4 from the house of the Lord; and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced; and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER XXIV.

1 Joash went up to the temple of the Lord, and the Levites bare upon their shoulders the ark of the covenant of God, which was there until this day; and brought it into the temple of the Lord, and set the ark upon its place.

2 And all the people of Judah rejoiced, and the cities of Judah were安静, and the inhabitants of Jerusalem, for they had slain all the princes of the high places which were images, and had destroyed all the Altars that were without Jerusalem; and all the Levites were purified.

3 And they brought thither the king's son, and they set him upon the throne of the kingdom, and qdwed in the temple of the Lord.

4 And upon the morrow they brought out the images of Baal, and burned them with fire in the valley of bileam, and ground them to powder, and did upon them till this day.

5 Now when Athaliah heard that the princes and all the people had offered the king, she was afraid, and rent her clothes, and said, Treason, treason.

6 And she sent messengers to Jehoiada the priest, saying, Make thou a covenant with me to be in my son's hand, and slay him not; but only the young princes of the house, and the princes of the kingdom.

7 And Jehoiada the priest made a covenant for all the people; and took the covenant of the Lord in the house of God, and made a feast; and there were there a great congregation of the Lord.

8 And this is the covenant which he made with them; whosoever will not follow the words of this covenant, let every one from his nation judge himself: if his nation can give him judgment, then shall he do it; but if not, then will he bring him to Jehoiada the priest, who shall judge him in the temple of the Lord.

9 And he swore unto the king with the oath of the covenant, saying, As the Lord liveth, who hath created heaven and earth, if I will not, and this day will I not bring Jehoiada and his son the king's son to judgment.

10 And Jehoiada made a covenant for the king with the Levites, and every one of the chief fathers of the Levites, heads of the families of the priests, and of the Levites:

11 And said unto them, Ye are with me in bringing up the king's son; see now, also, the king's house, and make ye your covenant with him.

12 Then they took of the king's sons the third month child, which was born to him in Jerusalem; and they made a covenant with him, and with all the Levites that were in Jerusalem, to be priests of the Lord; and they came about King Joash.

13 And they made a covenant with Athaliah, that she should be put to death; and she dwelt in the temple of the Lord until the day of her death.

14 And the rest of the acts of Joash which were done, and all that came to pass, and all the courage that he shewed, are they not written in the book of the chronicles of the kings of Judah?

15 Now the rest of the acts of Joash, and all that he did, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Judah?

16 So Joash slept with his fathers, and they buried him in the city of David, and Jozachar the son of Josedek made him a tomb, because he had done good in Jeru.

17 And Jotham was five years old when he began to reign; and he reigned twenty and five years in Jerusalem, and his name was written also in the book of the chronicles of the kings of Judah.

18 Now these are the works of Athaliah; she reigned over the land seven years; and the name of his son was Joash.

19 And she did not turn the heart of the inhabitants of Jerusalem to walk in the law of the Lord their God; they did only according to all the abominations that the Amorites had done, whom the Lord drove out before the children of Israel.

20 And the Lord was wroth with Judah, and delivered them into the hand of the king of Babylon; who carried them away thence to Babylon, and slew them; not a few.

21 He did that which was right in the eyes of the Lord, according to all that his father Uzziah had done; howbeit not one turned unto the Lord with sincerity of heart.

22 And the high places were not taken away; nevertheless the worship of the house of the Lord was established.

23 Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

24 And he slept with his fathers, and was buried with his fathers in the city of David. And Ahaz his son reigned in his stead.

CHRONICLES XXIV.

Jehoiada's death and burial.

6 For the sons of Athaliah, that wicked woman, who had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

7 And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord.

8 And they made a proclamation through Judah and Jerusalem, to bring in the Lord the collection that Moses the servant of God laid upon Israel in the wilderness.

9 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

10 Now it came to pass, that at that time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

11 And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired分布s and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

12 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

13 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada.

14 But Jehoiada waxed old, and was full of days when he died; and an hundred and thirty years old was he when he died.

15 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now, after the death of Jehoiada came the princes of Judah, and made obeisance to the king; then the king hardened himself.
TOMBS OF ZECHARIAH AND ST. JAMES. [II. Chron. xxiv:20, 21].—"And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord. He hath also forsaken you. And they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the Lord." According to the traditions of the Jews, this tomb stands for Zechariah who was stoned in the reign of Joash. It is a cubical, monolithic structure excavated from the natural rock. Christians look upon the tomb as standing for the Zacharias spoken of by our Lord in Saint Matthew, xxiii:35. The tomb of Saint James is for the apostle by that name who was hurled to death in the valley below the tomb. This tomb is also an excavated chamber in the side of the cliff, having in front a porch supported by two columns and two half columns. The porch is eighteen feet wide by nine feet deep, and is approached by a door and staircase on the north side.
18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet sent he prophets unto them, to return from their顽行; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechephaiah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye can not prosper? because ye have forsaken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he said, The Lord look upon it, and require it.

23 And it came to pass at the end of the year, that the host of Syria came up against him: and they came into Judah and Jerusalem, and destroyed all the princes of the people among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers, so they executed judgment against Joash.

25 And when they were departed from him (for they left him in great diseases, (his servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are the things that happened to him, Zabad the son of Shamriath an Ammonite, and Jehozabad a son of Shimri a Moabite.

27 Now concerning his sons, and the great-
2 Chronicles XXVI.

But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.

10 Then Amaziah separated them, to will, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand.

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces:

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from slaughtering the Edomites, that he brought his gods from the high place which were in Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense unto them.

15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, who said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's council? forbear; why shouldest thou be smitten? Then the prophet forbade, and said, I know that the Lord hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifted thee up to boast: abide now at home; why shouldst thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And he took all the gold, and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, and the hostages, and returned to Samaria.

25 And Amaziah the son of Jehoahaz king of Judah lived after the death of Joash king of Jehoahaz fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the Kings of Judah and Israel?

27 Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent to Lachish, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city ofJudah.

CHAPTER XXVI.

1 Joash succeeded, and reigned well in the days of Zechiah, prosperous. 16 Waving ground, he strengthened the priests' office, and restored with impunity by God. 23 He died, and Jehoahaz succeeded him.

THEN all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.

2 He built Beth-lehem, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also was Jeholiah of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.
II. CHRONICLES XXVII. Becoming proud, he is smitten with leprosy.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. 6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. 7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. 8 And the Ammonites gave gifts unto Uzziah; and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. 9 Moreover, Uzziah built towers in Jerusalem at the corner-gate, and at the valley-gate, and at the turning of the wall, and fortified them. 10 Also he built towers in the desert, and dug many wells: for he had much cattle, both in the low country and in the plains; husbandmen also, and vine-dressers in the mountains, and in the Carmel; for he loved husbandry. 11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, one of the king’s captains. 12 The whole chief of the number of the fathers of the mighty men of valour were two thousand and six hundred. 13 And under their hand was an army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. 14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and "sling to cast stones. 15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal; and his name spread far abroad; for he was marvellously helped, till he was strong.

Still contain the remains of elaborate stone-coffins placed in side niches; and one of the doors remains, a carved and panelled marble moving upon two hinges like axles, part of the door-slab itself, and playing in the solid rock at top and bottom. From these, as a leper, Uzziah was excluded, and barred without in the adjoining field. C.—The real tombs of the kings must have been in the city of David, i.e. on Mount Zion; and could not therefore be the above mentioned. Tradition points out to this day the tomb of David on the summit of Zion, just outside the modern Zion Gate of the doors. A large building, containing a mosque and a Christian church, stands on the spot, but the sepulchres are beneath, hewn in the rock. The fanaticism of the Mohammedans has hitherto prevented a full examination of them. They may contain some important historical remains.

REFLECTIONS.—A godly, faithful, and prudent instructor is a great advantage to a youthful king; and a noted and exemplary conduct of God lays an excellent foundation for prosperity: for God honours those that honour him: and as long as we cleave to him, he will be pleased to increase our capacities God gives some individuals, that they can take care of a multitude of things at once? But how bewitching is pride! It can destroy the most useful forms. And it is difficult to be prosperous and yet be humble. But seldom do men gratify their pride without bringing themselves to destruction. The offices and ordinances of God’s church are sacred and appro priate; it is at our highest peril if we interfere with them without his call. And when God’s ministers magnify their office, and boldly withstand the sinful attempts of the greatest monarchs, it is honourable and becoming. But how impatient are the proud with the faithful reproof or zealous opposition! The most wise and just rebuke exasperates the wilder. And they who will not submit to admonition rush on their own ruin. God marks them with disgraceful punishments, answerable to their crimes. And when we feel this displeasure, it is madness to persist. Humiliation is our only door of escape. And sometimes when sins are pardoned of God, they leave an indelible stain among men.

CHAPTER XXVII. REACTIONS. — It is
father Uzziah did; howbeit he entered not into the temple of the Lord. And the people did yet corruptly.

3 ¶ He built the high gate of the house of the Lord, and on the wall of "Ophel" he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand measures of barley. So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because he prepared his ways before the Lord his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned twenty and five years in Jerusalem.

9 ¶ And Jotham slept with his fathers; and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1. Ahaz reigning very wickedly is greatly afflicted by the Syrians. 2. Judah being exasperated by the LXX., cities is sent home by the counsel of Odel the prophet. 10. Ahaz sent for aid to Assyria, so as not to help thereby. 22. In its verse, he becomes still more idolatrous. 26. He dyed, Hezekiah succeeded him.

AHAZ was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of Hinnom, and burnt his children in the fire; after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

CHAPTER XXVIII. [Ver. 21. We read in the margin, 2 Ki. 16, 5, that the King of Assyria hearkened unto Ahaz. How is that statement reconciled with this verse? In this way: the assistance rendered to Ahaz was of no real service, though he hearkened to him in so far as it concerned. The king of Assyria did not aid him against the Philistines, did not recover for him the gain of the cities which he had carried away of Judah; and he continued to desolate the land of the Edomites; while, at the same time, the treasures of the kingdom were exhausted by the bribes to the rapacious eastern princes.

5 Wherefore the Lord "his God" delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.

7 And Zickri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam, the governor of the house, and Elkanah, that was next to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with you, he hath delivered them into your hand, and ye have slain them in a rage, that reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; for the fierce wrath of the Lord is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war.

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend "to add more to our sins and to our trespass; for our trespass is great, and there is fierce wrath against Israel."
Coffee Garden, Dummar, Damascus—To Whose Gods Ahaz, the King of Judah, Sacrificed, and Brought Ruin to His Home and People. [II Chronicles, xxviii:20.]—"For he sacrificed unto the gods of Damascus, which smote him." Ahaz was the son of Joash and the twelfth king of Judah. He reigned sixteen years, from B.C. 736 to B.C. 722. He introduced new sanctuaries and strange altars in Jerusalem, and burned incense in the temple courts to the heavenly bodies. He erected a new altar after the pattern of one he had seen in Damascus. He is said to have introduced the sun dial, which is about the only useful thing he contributed to his time. We give a picture above of a coffee garden in one of the suburbs of Damascus. This city was, perhaps, in the days of Ahaz, very much what it is to-day. It owes its existence to the Abana river, and has always been noted for its beautiful gardens filled with flowering shrubs. Damascus has always been a wicked city. People here have lived for pleasure, and the gods of Damascus to which Ahaz sacrificed were the ruin of him and of his people.
14 So the armed men left the captives and the spoil before the princes and all the congregation.  
15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.  
16 At that time did king Ahaz send unto the kings of Assyria to help him.  
17 For again the Edomites had come and smitten Judah, and carried away captives.  
18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.  
19 For the Lord brought Judah low, because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord.  
20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, and strengthened him not.  
21 For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and out of the princes, and gave it unto the king of Assyria.  
22 And in the time of his distress did he trespass yet more against the Lord; this is that king Ahaz.  
23 For he sacrificed unto the gods of Damascus, which smote him; and he repented, and said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.  
24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and made him altars in every corner of Jerusalem.  
25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

CHAPTER XXIX. REFLECTIONS. — What strange alterations the change of a sovereign may produce in a nation! And great is the mercy when God gives good men power, that they have been unwilling spectators of wickedness. It is highly honourable when those in high stations give to the Lord the first beginning of their power and influence. And when God gives opportunity, with earnestness, humble grief, and holy zeal, should men reform their neglects and turn the tide of opinion often leave the church and ordinances of God in the greatest confusion. And it is necessary to punish the punishments of former times, to continue the heart of active in our reformation. And much may be done in a short time if all concerned be diligent. Honourable are those ministers whom God stirs up to be leaders in the work of reformation, to provoke their brethren to jealousy; and glorious is the sight when they cheerfully work to one another’s hands in reforming the Church, — when kings, princes, priests, and people vie with one another in improving Jesus Christ as the great protection for us, and in serious repentance of past sins, and returning to the observance of all God’s ordinances, groaning neither cost nor care! They will then find, 20 years too much than they expected. But, alas! that priests, who ought to be...
to serve him, and that ye should minister unto him, and burn incense. 12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the 2 Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehaleel: and of the Gershonites; Joel the son of Zimmah, and Eden the son of Joel: 13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: 14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemariah, and Uzziel.

And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord. And the priests went into the inner part of the house of the Lord, to cleanse it; and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it to carry it out abroad into the brook Kidron. 17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the show-bread tables, with all the vessels thereof. 19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they are before the altar of the Lord. 20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests, the sons of Aaron, to offer them on the altar of the Lord. 22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar: the altar: likewise, when they had killed the

23 And they brought forth the he-goats for the sin-offering before the king and the congregation, and laid their hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all that were present with him, bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their hands and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near, and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the Lord.
And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.7

CHAPTER XXX.

1 And Hezekiah proclaimed a solemn passover on the second month for Judah and Israel. 2 The assembly, having destroyed the altars of idolatry in Jerusalem, kept the feast fourteen days. 3 The priests and Levites blessed the people. 4 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. 3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abra- ham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation,7 as ye see.

8 Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captivity, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.11

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed,2 and sanctified themselves, and brought in the burnt-offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.18

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord pardon every one.

19 That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.5

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: for the Lord hadArtifact®
and the Levites and the priests praised the 
Lord day by day, singing with loud instru-
ments7 unto the Lord.

22 And Hezekiah spake comfortably unto 
all the Levites that taught the 'good knowledge of the 
Lord; and they did eat throughout the 
feast seven days, offering peace-offerings, and 
making7 confessions to the Lord God of their 
 fathers.

23 And the whole assembly took counsel 
to7 keep other seven days: and they kept other 
seven days with gladness.

24 For Hezekiah king of Judah 'did give to 
the congregation a thousand bullocks, and seven 
thousand sheep; and the princes gave to the 
congregation a thousand bullocks, and ten 
 thousand sheep: and 'a great number of priests 
sanctified themselves.

25 And all the congregation of Judah, with 
the priests and the Levites, and all the con-
gregation that came out of Israel, and the strangers,7 
that came out of the land of Israel, and 
that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for 
since the time of Solomon, the son of David 
king of Israel, there was not the like in Jeru-
salem.

27 Then the priests arose and blessed the people: and their voice was heard, 
and their prayer came up to 'his holy dwelling-
place, even unto heaven.

CHAPTER XXXI.

1 The people's zeal in destroying idolatry. 2 Hezekiah ordereth the 
sources of the priests and Levites, and provideth for their work and 
maintenance. 3 The people's readiness in bringing forth fruits7 and tithes. 11 Hezekiah approveth officers to dispose of these offerings. 20 The encampment of Hezekiah.

NOW when all this was finished, all Israel 
that were present went out to the cities of 
Judah, and brake the images in pieces, and 
cut down the groves, and threw down the high 
places and the altars out of all Judah and Ben-
jamin, in Ephraim also and Manasseh, 
and they had utterly destroyed7 them all. Then 
all the children of Israel returned, every man to 
his possession, into their own cities.

4 And Hezekiah appointed the courses of the priests, and the Levites 
after their courses, every man according to his service, the priests 
and Levites for burnt-offerings and for peace-
offerings, to minister, and to give thanks, 
and to praise in the gates of the tents of the Lord.

5 He appointed also the king's portion of his substance for the 
burnt-offerings, to - , for the 
morning and evening burnt-offerings, and 
the burnt-offerings for the sabbaths, and for 
the new-moons, and for the set feasts, as it is 
written in the law of the Lord.7

we are but sincerely desirous to honour him he will, 
through the blood of his Son, readily pardon our man-
ifold iniquities. Yes, we have an Advocate with the
Father, Jesus Christ the righteous; who presents our 
persons and our services, and renders all acceptable in 
his sight. 

4 Moreover he commanded the people that 
dwelt in Jerusalem to give 'the portion of the 
priests and the Levites, that 'they might be 
encouraged in the law of the Lord.

5 And as soon as the commandment came abroad,7 the children of Israel 
'brought in abundance the first-fruits of corn, wine, and oil, 
and honey,9 and of all the increase of the field; 
and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they 
also brought in the title of oxen and sheep, 
and the tithe of holy things, which were con-
secrated unto the Lord their God, and laid 
them 'by heaps.

7 In the 'third month they began to lay the 
foundation of the heaps, and finished them 
in the seventh month.

8 And when Hezekiah and the princes came 
in and saw the heaps, they 'blessed the Lord, 
and his people Israel.

9 Then Hezekiah questioned with the 
princes and the Levites concerning the heaps.

10 And Azariah the chief priest of the house 
of Zadok answered him, and said, 'Since the 
people began to bring offerings into the 
house of the Lord, we have had eat, and 
have left plenty: for the Lord hath blessed 
his people; and that which is left is this great 
store.

11 Then Hezekiah commanded to prepare 
chambers in the house of the Lord; and they 
paid them.

12 And brought in the offerings, and the 
tithes, and the dedicated things, faithfully: 
over which Conianah the Levite was ruler, 
and Shimeii his brother was the next.

13 And Jehiel, and Azaziah, and Nahath, 
and Asaph, and Jerimoth, and Jozaab, 
and Eliezer, and Meschamah, and Mahath, and Benaiah, 
were overseers, under the hand7 of Coniahim, 
and Shimeii his brother, at the commandment 
of Hezekiah the king, and Azariah the ruler of 
the house of God.

14 And Kore the son of Imnah the Levite, 
the porter toward the east, was over the 
free-will-offerings of God, to distribute the 
oblations of the Lord, and the most holy things.

15 And next him were Eden, and Miniamin, 
and Jeshua, and Shemaiah, Amariah, and She-
chaniah, in the cities of the priests, in their 
set office,7 to give to their brethren by courses, 
as well to the great as to the small;

16 Besides their genealogy of males, from 
three years old upward,7 even unto every one 
that entereth into the house of the Lord,
his daily portion for their service in their charges, according to their courses."

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their 'set office they sanctified themselves in holiness;'

19 Also of the sons of Aaron the priests, which were 'in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and 'wrought that which was good, and right, and truth, before the Lord his God.

21 And in every work that he began in the service of the house of the God of Jacob, and in the law, and in the commandments, to seek his God, he did it "with all his heart," and "prospered."  

CHAPTER XXXII.

1 Sennacherib invading Judah, Hezekiah fortifies himself, and encourages the people. 2 Against the blasphemies of Sennacherib, he makes and letters, Hezekiah and Ishmael pray. 3 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 4 Hezekiah praying in his sickness, God pitheth him a sign of recovery. 5 He wanted not in the glory of God, and wealth and riches and works. 6 His error in relation to the Babylonian ambassadors. 7 He dying, Manasseh succeeded him.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought "to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to "stop the waters of the fountains which were without the city;" and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook' that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and "another wall without, and repaired Millo in the city of David, and made "darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them," saying, 7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.

8 With him is an "arm of flesh;" but with us is the Lord our God to help us, and to fight our battles. And the people "rested themselves upon the words of Hezekiah king of Judah.

9 After this did Sennacherib king of Assyria send his servants' to Jerusalem, (but he himself laid siege against Lachish, and all his power' with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege' in Jerusalem?'

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God' should be able to deliver you out of mine hand?

15 Now therefore "let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

16 And his servants spake yet more against the Lord God, and against his servant Hezekiah. 17 He wrote also letters to rail on the holy zeal against everything sinful. And well bestowed is that labour or expense which we lay out in abolishing idolatry or restoring the true worship of God. How can it be when great men, by their generous presence, encourage others to bestow their respective dues upon the service and servants of God? The gospel message might be easily and comfortably maintained did every one concerned minister according to his ability. And with great care ought sacred revenues to be preserved and managed, that none of Jesus' servants, or their families, may lack what is necessary; for it is scandalous that some should rich in luxury, while their brethren, more laborious and faithful, should be almost starved for want. But with great confidence may we expect to succeed our endeavours when we engage in them with our whole heart.

CHAPTER XXXIII. [Ver. 4. We may conclude from this passage, when taken in connection with ver. 5, and the apocalyptic book of Ecclesiasticus, 48, 17, that there was a fountain called Gihon somewhere on the west of the city, whose waters originally flowed down the valley of Hinnom, 'through the midst of the land.' Nekemiah, 2, 3, speaks of the Dragus Well in the same direction, and this may have been another name for Gihon, or for one of a group of fountains. Hezekiah seems to have covered the fountains by constructing subterranean chambers similar to those at the pools of Solomon, and then to have conducted the waters by hidden canals into the city. The work was evidently of great magnitude. Perhaps the Pool of Hezekiah, which
The Assyrians are destroyed.

II. CHRONICLES XXXIII.

Monasche’s wicked reign.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem:

2 But did evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For he built again the high places which Hezekiah his father had broken down, and reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And he set a carved image (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his still priest, may have been excavated at that period to receive the water from the fountains."

REMARKS.—Never are Satan and his agents more ready to harass the people of God than when they are employed in the work of reformation; and this God justly punishes his people for their hypocrisy and insincerity in his service. Proud men hope to carry all to their own mind if their first attempts are successful. But when war or danger is threatened, we must prepare for it by every proper mean, remembering, after all, to rest chiefly on the powerful protection and assistance of God, for which his people will help us against the fear of man. If our adversaries discover how many of us are under the influence of his Spirit, be assured that God will make use of the means to put them to flight. If he be only praised, or the name of the Lord be mentioned above, we shall be more effectual, and his power will be extended. But let us raise our spirits to mourning and prayer, so shall the issue be terrible to them, and happy and honorable to us. But how criminal is ingratitude to God for his singular, his miraculous favours! The pride of his own children is exalting the wisdom of God, and can make us as well as suffering to be the means of his people's trial and humiliation. He delights to honour those whom his
Pool of Hezekiah—Built by the King of Judah. [II. Chronicles, xxxii:30]—This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. The same pool is referred to also in II. Kings, xx:20, where it says: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?" This pool is 240 feet long by 144 feet wide, and is rather shallow. At the bottom is natural rock, which is leveled and covered with cement, and it is furnished with water by a small aqueduct from Birket Mamila. Dr. Thomson says the water which fills the pool is still brought by an underground conduit from what is supposed to be the upper Gihon.
II. CHRONICLES XXXIV.

Josiah’s good reign.

18 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

10 And the Lord spake unto Manasseh, and to his people; but they would not hearken.

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with chains, and carried him away to Babylon.

12 And it came to pass when he was in affliction, that he besought the Lord his God, and humbled himself greatly before the God of his fathers.

13 And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. "Then Manasseh knew that the Lord he was God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the enter ing in of the fishgate, and compassed about with Ophel, and raised it up a very great height, and put captains of war in all the fenc ed cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank offerings, and commanded Judah to serve the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the Kings of Israel;

19 His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up gravestones and graven images, before he was humbled, behold, they are written among the sayings of the seers.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the gods of Judah which Manasseh his father had made, and served them;

23 And humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespass ed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

1 Josiah’s good reign.

2 In the eighteenth year of his reign, he began to reign; and he reigned in Jerusalem one and thirty years.

3 And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

4 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

5 And they brake down the altars of Baalim in his presence; and the images that were on high above them he cut down; and the groves,
II. CHRONICLES XXXIV.  
Josiah sendeth to inquire at the Lord.

and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.  

And so did he in the cities of Manasseh, and Ephraim, and Simeon even unto Naphtali with their mattocks round about.  

And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.  

Now, in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maseeiah the governor of the city, and Joah the son of Josiah the recorder, to repair the house of the Lord his God.  

And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.  

And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house;  

Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.  

And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.  

Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.  

And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses.  

And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again saying, All that was committed to thy servants, they do it.  

17 And they gathered together the money that was found in the house of the Lord, and delivered it into the hand of the overseers, and to the hand of the workmen.  

18 Then Shaphan the scribe told the king, saving, Hilkiah the priest hath given me a book. And Shaphan read it before the king.  

19 And it came to pass, when the king had heard the words of the law, that the rent his clothes.  

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,  

21 Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.  

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum, the son of Tikvath, the son of Hasrabe, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they spake to her to that effect.  

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,  

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:  

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, that sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, concerning the words which thou hast heard;  

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord.

had charge of his religious education. Huldah, the prophetess, with her husband Shallum, were in close attendance as guides and advisers. The prince had a young companion, who for early piety, devoted patriotism, and clear insight into divine truth, had no superior in that or any other age.—Jeremiah, the prophet, and indeed there are but few aged conversions. Happy is he in whom the Lord's new covenant comes to be the source of his joy, and in whom it is the strength and the life of his religion. Wherever there is sincere and consistent faith and love, the new covenant is the establishment of a new life, and of a new and regenerate condition.
II. CHRONICLES XXXV.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 And the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small, and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his place, and made an covenant before the Lord, to walk after the Lord, to keep his commandments, and his statutes, and his judgments, with all his soul, and with all his heart, and to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.

CHAPTER XXXV.

1 Josiah kept a most solemn passover. 20 He provoking Pharaoh-necho, to slay at Megido. 25 Lamentations for Josiah. 26 His acts.

Moreover, Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month.

And he set the priests in their charges, and encouraged them to the service of the house of the Lord;

And said unto the Levites that taught all Israel, which were holy unto the Lord, Putthether ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders; serve now the Lord your God, and his people Israel.

And prepare yourselves by the houses of your fathers, according to your courses, as to the

his nation; trembles at the words of the God of Israel; and under the apprehensions of his denounced wrath huddles himself; and labours to have all his subjects taught divine truths, fixed in them, and preserved from wickedness. And it is pleasant, after great prevailing efforts, to behold kings, ministers, and people harmoniously and heartily zealous for the instituted dignity of God's worship, and solemnly devoting themselves, upon a new covenant footing, to his service.

CHAPTER XXXV. REFLECTIONS. — Alas! how often neither ministers nor people show for- wardness in observing the solemn ordinances of God! Yet much might be expected from the exertions of others by one in high station, who so loves him that he grudges no expense nor labour in his service. And magistrates, by their edifying exhortations, encourage even minions to do their duty; yet, where many difficulties are in the way. No one ought to become a hypocrite for the sake of carnal advancement; but certainly such as appear sincere ought to meet with peculiar encouragement. Care should be taken, by all concerned, that none be deprived of God's ordinances on account of their poverty; and that none, by public service, injure his own soul's edification. But great labour and pains are necessary in redressing all ranks and things due order in the observation of God's ordinances after they

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at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah.

17 And the children of Israel, that were present, kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 After this all the king's servants, and all the people of Egypt were assembled to fight against Carchemish by Ephratath: and Josiah went out against them.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? come not to me: for why should thou come against me, and fight with me, thou which chargest against the house of the living God?

22 Nevertheless Josiah would not turn his face from him, but disguised himself; and he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said unto his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah: and all the singing-men and the singing-women have been long neglected. The very best of men rarely leave the world without some visible blemish. How affecting it is to see this great man die in an unjust war, after he had received from God fair warning of his danger! But God in his sovereign wisdom often makes his people's sinful rashness the means of their own happiness and of their survivors' misery. Many lament the loss of their mercies who never riperly improved them in the enjoyment; and grieve for the misery which they see coming on their nation, who will not take the proper methods of repentance to prevent it.

CHAPTER XXXVI. [Ver. 6. It was in the third year of Jehoahkim's reign that Nebuchadnezzar took Jerusalem, Da. 1, 1, and put fetters on the king. At first it was the intention of the conqueror to take Jehoiakim to Babylon, but for some reason he changed his purpose, and restored the crown to him. Many Jews of high rank have at that time taken captive, and among them was the prophet Jeremiah, Jer. 1, 7. A large proportion of the treasures and sacred vessels of the temple were also taken placed in the great temple of Babylon. Jehoiakim bore a scutum to the temple for three years. He then, taking advantage of the troubles in Assyria, ventured to rebel; Judea was invaded and burnt, Jer., and Jehoiakim slain, and his son Jehoahaz placed upon the throne.

Ver. 17. [The details of the terrible suffering to which the people of Jerusalem were exposed during the long siege, which is only just referred to in this passage, may be collected in a critical study of the prophecies of Jeremiah and the history of Josephus. The siege lasted two years. It has been ever since regarded as the darkest period of their history; and is still commemorated by a fast. Famine and pestilence committed frightful ravages in the city. Jeremiah was in prison, but received a delegation of Israel by order of the king, Je. 52, 37; 39, 8. The children died hunger in the streets. Parents devoured the flesh of their own children, Es. 5, 10. At length the enemy effected an entrance; Zedekiah with the royal family escaped in the night, fled through the wilderness, but were captured at Jericho. The king's fate was a cruel one. Jerusalem and its temple were completely destroyed. The captivity dates from the third year of Jehoiakim, B.C. 607, nine years before the final siege and destruction of Jerusalem. P.]

REFLECTIONS.—For the transgressions of a land many and unprofitable slaughter princes of it. Quickly do things ripe for the ruin of nations when their day of punishment is at hand. But to what obdurate and aggravated wickedness are they permitted to arrive

II. Chronicles, xxxv. 20.]—"After all this, when Josiah had prepared the temple, Necho, king of Egypt, came up to fight against Carchemish by Euphrates: and Josiah went out against him." Necho was one of the Pharaohs of Egypt. This view of the Hall of the Royal Mummies, Gizeh Museum, is given because it contains the remains of many of the Egyptian kings. This hall is one of the large rooms in the Palace of Gizeh, a building which is said to have been erected at a cost of nearly twenty-five million dollars. It was built as a harem for the great Egyptian Pasha who assisted DeLesseps in opening the Suez canal, and who brought such a load of debt upon Egypt that he was deposed by the Sultan and taken to Constantinople. This building was confiscated by the government and is now used to house the valuable collection of Egyptian antiquities which make up the marvelous contents of the museum.
II. CHRONICLES XXXVI.

Jerusalem is wholly destroyed.

9 ¶ Jehoiachin was eight years old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord.

10 And when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

11 ¶ Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the Lord his God, and humbled himself before Jeremiah the prophet, speaking from the mouth of the Lord.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem.

15 ¶ And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending: because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

17 Therefore he brought them upon the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary; and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand.

18 ¶ And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these brought he to Babylon.

19 ¶ And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 ¶ And they that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia.

21 ¶ To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths, as long as she lay desolate she kept sabbath, to fulfil three score and ten years.

22 ¶ Now in the first year of Cyrus king of Persia, that the word of the Lord spoke by the mouth of Jeremiah, the things that should come upon the land of Judah, the house of the Lord, and all Judah; saying, ¶ Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah: who is there among you of all his people? the Lord his God be with him, and let him go up.

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GENEAL VIEW OF ACROPOLIS AND THEATER, SARDIS—BURNED BY CYRUS, KING OF PERSIA, WHEN CROESUS WAS KING OF LYDIA, [Ezra, 1:1]—"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing." The proclamation of Cyrus referred to above had reference to building the Lord's house at Jerusalem. This is the Cyrus that captured Sardis, the capital of the kingdom of Lydia. Croesus was king at the time. Cyrus condemned him to be burned alive. When bound to the stake Croesus was heard to utter the name of Sofon. Whereupon Cyrus inquired the reason. The unfortunate monarch replied by repeating a conversation which had taken place between himself and the Grecian sage on the instability of human happiness, which so affected Cyrus that he liberated Croesus, and ever after retained him as one of his most intimate friends.
THE BOOK OF EZRA

Was probably written by himself. It contains a history of eighty years; and exhibits the divine fulfilment of all those predictions of Moses, Isaiah, Jeremiah, Ezekiel, Micah, or others, which respected the deliverance from Babylon. It particularly informs us, (1.) Upon what encouragement, and what numbers returned, i. i. (2.) How the temple was rebuilt and dedicated, notwithstanding the absence of their heathen neighbours, iii.–vi. (3.) How Ezra, as Artaxerxes' deputy, came to Jerusalem, mourned over, and dissolved the marriages with heathen women, vii.–x. [The book of Ezra may be divided into two sections.—(1) Ch. i.–iv., containing an account of the return of the exiles from Babylon under the leadership of Zerubbabel and Joshua, with the erection of the temple and the re-establishment of the Jewish worship. (2) Ch. vii.–x., detailing the journey of a second caravan of exiles under the leadership of Ezra himself. P.]

CHAPTER I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for their return. 7 Cyrus restores the vessels of the temple to Sheshbazzar.

NOW, in the first year of Cyrus king of Persia, that is, the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah;

3 Who is there among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israël, (he is the God,) which is in Jerusalem;

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem;

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.

6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7 Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebushazzer had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of silver, silver basins of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 The number that return of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 61 of the children of Solomon's servants, 61 of the priests who could not show their pedigrees. 64 The whole number of them, with their substance. 68 Their offerings for the temple.

NOW these are the children of the province that went up out of the captivity, of those which had been carried away, and Nebushaddnezar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel; 4 Ezra, Nehemiah, Mordecai, Bilshah, Mispar, Bigvai, Rehum, and Baana. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two;

4 The children of Shephatiah, three hundred seventy and two;

5 The children of Arah, seven hundred seventy and five.

CHAPTER I. [Ver. 7. We read in 2 Ki. 24. 13] that when in the reign of Jehoiachin Nebushaddnezar captured Jerusalem, the king carried all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord; yet Ezra says in this place that Cyrus returned the vessels. There is no contradiction. Nebushaddnezar captured Jerusalem twice, once in the reign of Jehoiakim, and once in the reign of Jehoiachin. On the former occasion he took the golden vessels of the temple and placed them in the temple of his god at Babylon, 2 Ch. 36. 7; 1 Esd. 1. 2. These vessels Cyrus delivered up again to the Jews when returning from the second captivity. Nebushaddnezar appears to have stripped the gold plate from the larger vessels and furniture of the temple—from the altar of the covenant, &c., he cut it in pieces and carried it away.

REFLECTIONS.—Behold how God rules over the kingdoms of the earth, and always seeks to turn the hearts of princes and others for the good of his church! God is here exactly fulfilling the predictions of his word concerning the name of the deliverer; and the occasion, time, and manner of the deliverance. It is honourable for princes and men in authority to begin the exercise of their power in the service of God, to acknowledge of his bounty to them; and to overlook secular interests and customs of countries in order to put honour on Christ and his people. But in every good work and work the Lord must work in us to will, and to do of his good pleasure. And he procured
The number of those

6 The children of Pahath-moab of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of 'Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zzechai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezokiah, ninety and eight.

17 The children of Bezi, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-aram, Chephibah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, sixty two hundred and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Bethel and Ai, two hundred twenty and three.

29 The children of Nebaioth, fifty and two.

The number of those who returned from Babylon.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Seraiah, three thousand and six hundred and thirty.

36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of Immer, a thousand fifty and two.

38 The children of Pashur, a thousand two hundred forty and seven.

39 The children of Harim, a thousand seven.

40 The Levites: the children of Jeshua, and Kadmiel, of the children of Hodaviah, seventy and four.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of Porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hagit, the children of Shobai, in all an hundred thirty and nine.

43 The Nethinims: the children of Zia, the children of Hoshaia, the children of Halfac, the children of Tabameth.

44 The children of Keros, the children of Siua, the children of Padon.

45 The children of Lebanah, the children of Hagabah, the children of Akkub.

46 The children of Hagag, the children of Shalmai, the children of Hanan.

47 The children of Giddel, the children of Gahm, the children of Reaiah.

48 The children of Zechariah, the children of Chahath, the children of Mattaniah.

49 The children of Uzza, the children of Paseah, the children of Besai.

from such as know him is the greatest kindness to his interests and people. What care he took to preserve the furniture of his temple, and maintain the princely dignity of Judah, even in Babylon! But much greater is his care of whatever pertains to Jesus and his people. And it is honorable when princes and ministers are peculiarly urgent to rebuild God's temple and reform his church.

CHAPTER II. (Ver. 9.) They may perhaps have been descendants of the first captives carried away by Tiglath-pileser from the northern kingdom; and who had preserved the tradition of their Israelish origin, and also their attachment to their national faith, though they had lost their family records. [P]

Ver. 63. [The Tirshathrah was the official name for the governor of Judah under the Persian rule. It is called by that title, No. 8: 9; 10. 1. His decision was that those priests who could not prove from family registers their direct and pure descent, should not be permitted to perform priestly offices until divine sanction was obtained through the Urim and Thummim.]

REFLECTIONS.—Great is the honor God puts upon those who cherish his glory and the interests of his church to their own estate! And great are the privileges which those obtain who are enrolled in the Lamb's book of life, and who are in Christ from their captivity. It was not in vain that our Lord kept clear the genealogies of his ancient people, till he manifested to spring of Judah and David! It is reason that we should not be excluded from office in the church who undervalue the honor and privileges of their spiritual birth. And there is need always to be seeking the things that are above, and not on earth, which are corruptible, but which are incorruptible, and are the glory of the church in the sight of God. And it is necessary that we should be made wise to every thing relating to his worship and service. To what small and poor company had sin reduced the once numerous and wealthy company? To what extent were they willing to appear for their God! And yet it is pleasing to see them in their poverty so willingly contributing to build a temple for God. And what is spent in God's work shall be returned with interest.

But was not this release and return of the Jews typical of the gathering of the nations to Christ, and of the church's deliverance from Antichrist, and the saints' release from death at the last day? Awakened and encouraged by the joyful sound of the gospel trumpet, what multitudes, in the apostolic and after ages, did, with the most cordial affection, join themselves to Christ and his church, to be built up a spiritual temple, enthusiastic and joyful of soul, Jesus, the Lord and Saviour, the King of Kings, and the Lord of Lords, who by grace toward sinners grants us the privilege of making Jesus the Lord, to make up to heaven a new temple, a temple holy, and spiritual, as Jesus is holy and spiritual, to dwell in. In processions of multitudes of graces, graces of water in the wilderness, and Jesus in the temple, and the Lord of the temple, Jesus our Saviour and our Lord!}

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The number of those

50 The children of Asmah, the children of Jehu, the children of Mehunim, the children of Nephusim,
51 The children of Bakkuk, the children of Hakupha, the children of Harbur,
52 The children of Bazluth, the children of Mehab, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha.

55 The children of Solomon’s servants: the children of Sota, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephathiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon’s servants, were three hundred and ninety-two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer; but they could not show their father’s house and their seed, whether they were of Israel.

60 The children of Delaiah, the children of Tobiah, the children of Neokad, six hundred fifty and two.

61 And of the children of the priests: the children of Habubiah, the children of Koz, the children of Barzillai, (which took a wife of the daughters of Barzillai the Gileadite, and was called after her name:)

62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the Tirshatha said unto them, that they should not eat of the most holy things; till there stood up a priest with Uriam and with Thummin.

64 The whole congregation together was forty and two thousand three hundred and three score.

65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men and singing-women.

66 Their horses were seven hundred thirty

and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God, to set it up "in his place:

69 They gave after their ability, unto the treasure of the work, three score and one thousand drams of gold, and five thousand pound of silver, and one hundred priests’ garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua son of Jozadak, and his brethren the priests, and Zerubbabel son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.

3 And they set the altar upon his bases; (for fear were upon them because of the people of those countries;) and they offered burnt-offerings thereon to the Lord, even burnt-offerings morning and evening.

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required.

5 And afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will-offering to the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and
Jaffa, from hotel window—To Jaffa were brought cedar trees from Lebanon for the rebuilding of the temple in Jerusalem, under Zerubbabel. [Ezra, 1.7.]—"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, king of Persia." When Solomon originally built the temple, he had the assistance of Hiram, king of Tyre, who sent cedar from Lebanon by way of Joppa (Jaffa) to Jerusalem. So we find that when Zerubbabel undertook the rebuilding of the temple, he had a grant from Cyrus, king of Persia, to bring cedar trees from Lebanon by way of Joppa to Jerusalem. We give an illustration of Jaffa from the hotel window. This city has a remarkable history. At different times it has been pagan, Jew, Moslem, Arab, Maghulak, and Christian. There are beautiful gardens about this old city filled with towering palms, and orange and lemon trees.
The foundations of the temple are laid.

Ezra IV.

Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus the Persian king, one of the rulers of the palace, named Bishlal, and Midrasheth, and Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was in the Syrian tongue, and translated in the Syrian tongue.

7 In the days of Artaxerxes also wrote Bishlal, and Midrasheth, and Tabeel, and the rest of their companions to Artaxerxes king of Persia; and the writing of the letter was in the Syrian tongue, and translated in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was in the Syrian tongue, and translated in the Syrian tongue.

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

13 Be it known unto the king, that if this city be builded, and the walls set up again,

CHAPTER IV. REFLECTIONS. — God's temple can never be built but Satan and his agents will rage and do all that they can to oppose it; and none are more bitter enemies than pretended and mongrel professors. They will turn themselves into every shape to vent their malice; and will not spare money, labour, or villany to accomplish their purpose. Pretences of friendship, bribing of counsellors, flattery of princes, and baseful threatening and reproaches are their common methods of working. Saints had therefore need to avoid intimacy with them, and to encourage themselves in the Lord their God, and be strong in him and in the power of his might. It is common for the faithful followers of Christ to be reproached as changed state: and if once professors have done an ill thing, their successors in the church are sure to be upbraid with it, although they themselves should heartily condemn it. When stumbling the agents for hell will soon supply them the most false arguments, which are often readily believed by most against Christ and his church. Most kings neither can nor care to know the truth with respect to their religious subjects. To their great joy the attempts of persecutors are often successful for a time; and the friends of Christ and his truths are too easily check'd in their reforming attempts.

CHAPTER V. REFLECTIONS. — It is highly desirable to have church and state concerning the work of reformation: but the declaration of divine truths is always the principal means. Faithful re-

provers are profitable to obedient ears. When God
Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is in Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tattenai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Whom hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

6 The copy of the letter that Tattenai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judah, unto the house of God which is in Jerusalem.

9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up this wall?

10 We asked their names also, to certify them, that we might write the names of the men that were the chief of them.

11 And thus they returned answer by letter, saying, We make this report unto the king, and do thus.

12 And after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one,

15 Even unto such as were ready possessed,
GENERAL VIEW OF THE ERECHTHEUM, ACROPOLIS—THE ERECHTHEUM WAS BURNED BY THE PERSIANS, LED BY DARIUS OR BY AHASUERUS, HIS SON, AND REBUILT IN THE TIME OF PERICLES.

[Ezra, vi:1].—"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were made up in Babylon." After the death of Cyrus, Cambyses was made king of Persia. He died of a small wound, and left no issue to succeed him, and his throne was usurped by Darius. Darius burnt Sardis, and thereby so enraged the Athenians that a war was kindled between Greece and Persia. Darius was then so exasperated against the Greeks that a servant every day, by his order, repeated these words: "Remember, O King, to punish the Athenians." He was conquered at the celebrated battle of Marathon by 10,000 Athenians. We give a picture of a general view of the Erechtheum on the Acropolis to illustrate these facts of Grecian history and the connection of Darius with it. It is an interesting fact that the Persians burned down the temple of Erechtheus that stood on this very spot. It was afterwards re-
THEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. 2 And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: 3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem. Let the house be built, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits. 4 With three rows of great stones, and a row of new timber; and let the expenses be given out of the king’s house. 5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. 6 Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from there. 7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. 8 Moreover, I make a decree what ye shall do to the elders of the Jews for the building of this house of God: that of the king’s goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. 9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; 10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

CHAP. VI.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; 10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put their hand to alter and to destroy this house of God which is at Jerusalem. I *Darius have made a decree; let it be done with speed.

13 *Then* Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews built, and they prospered through the prophesying of Hagai the prophet, and Zechariah the son of Iddo: and they built, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And *the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. 17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and, for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which is at Jerusalem; as it is written in the book of Moses. 19 And the children of the captivity kept the passover upon the fourteenth day of the first month. 20 For the priests and the Levites were purified together; all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were...  

Chap. VI. Reflections.—Impartial search never hurts but helps the cause of truth; and God makes the attempt against his church the more
Ezra's pedigree from Aaron.

CHAPTER VII.

I Ezra's pedigree from Aaron; he goeth up to Jerusalem. II The gracious commission of Artaxerxes to him. III Ezra blesseth God for this favour.

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiiah,

2 The son of Shallum, the son of Zwadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month came he to Jerusalem according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek

of her advantage and honour. He raises up unexpected instruments to accomplish his gracious purposes. And often his spiritual work is carried on by their means who have neither part nor lot in the matter. The prayers of the godly are, or ought to be, the great support of nations and their magistrates; and if magistrates understood their own interests they would carefully secure them in their favour. But dreadful is the curse which shall at last light upon all the enemies of Christ and his church. And it is high time to be active and bold in his work, when we are bound to it by his express command, shamed into it by repeated edicts of his magistrates, and encouraged in it by his faithful ministers. God will have his work finished at last, notwithstanding ten thousand obstructions. What a mercy it is when Christ's church is prepared for the exact observance of all his ordinances, the most solemn not excepted! And it is a matter of great joy to all his true friends, and an honour to a church, when ministers are remarkably holy and faithful. Yes, it is highly necessary that all of us solemnly dedicate our selves to temple to God; and offer up the solemn

prayers of faith for God's blessing on the ordinances of his grace, which we have, or expect to enjoy. Yet not upon our services in his church must our hopes and joys depend, and the God-honouring and sin-expiating obligation, and our passover sacrificed for us. If we live on him as our all in all, and occupy ourselves diligently in his service, the Lord will provide friends for us, even where we least expected.

CHAPTER VII. [Ver. 1. Seraiah, the son of Azariah. This Seraiah was that high-priest who was slain by Nebuchadnezzar at Riblah, 2 Ki 25. 18, 21, about 1400 B.C. Some suppose he could not be literally the father of Ezra. But by a principle of Jewish law, frequently exemplified in the Scriptures, where he mentions the children, the family property or office, descended by a natural or collateral branch, or in virtue of the law of adoption, as exemplified Acts 7. 25, 26, a descendant or still more distant relative might be counted not as the son of his immediate father, but of his more remote ancestor. Among the many practical advantages of this system, was the facility which it afforded in tracing ancestry, and settling hereditary claims, by diminishing the links of proof necessary for their establishment. C.

REFLECTIONS.—God richly endows men with proper gifts and grace when he intends them for distinguished work in his church. And that character is highly exalted in which great knowledge and activity meet with great holiness of heart and life. Yes, very excellent is a knowledge of the Scriptures when it is reduced to practice and employed in the instruction of others. If God calls us to a difficult service he can make all things concur to our encouragement. If his people want magistrates of their own religion, he can make them to compensate the loss, doing honour to his word as the rule; showing at once generous hearts and open hands, and punishing contemptuous decesses of him and his instigation. But how thankful ought we to be when he thus makes the princes of this world serving parents to his church, thorns to evil-doers, and converts to the many purposes of good! Yet then it is becoming in us to depend on him alone as our strength and salvation, and to ascribe the glory of all
Ezra's thanksgiving to God.

beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

23 Whosoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also ye certify me, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of his house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of God that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes; and I was strengthened as the hand of the king's my master was upon me; and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

1 The companions of Ezra, who returned with him from Babylon, 26 They were due to Iddo for ministers in the temple. 27 He kept a fast. 28 He commanded the return of the custody of the priests. 29 From Ahava they come to Jerusalem. 30 The treasures were weighed in the temple. 31 The king's companions delivered.

These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

Of the sons of Shechaniah, of the sons of Pharoh, Zechaiah; and with him were reckoned, by genealogy of the males, an hundred and fifty.

For the temple, even from heathens' hands, should be of use to them: But they who are backward to their duty much that is necessary for our church ought to be speedily supplied with pastors according to God's heart. With the utmost care we ought to avoid everything that is of our God or dependence on an arm of flesh. We had better expose ourselves to difficulties than dishonour God, or give occasion of stumbling even to heathens. In perplexing circumstances let us apply to solemn fasting and fervent prayer. They who in a humble and dependent manner seek him, will find him a very present help in trouble. Let us therefore by faith cast all the care of our persons, families, and estates upon him. Only holy persons are duly qualified to take charge of
LYCABETTUS AND THE PALACE OF THE KING, FROM ACROPOLIS—
IN SIGHT OF PLACE WHERE AHASUERUS WAS DEFEATED IN THE
BATTLE OF SALAMIS. [Ezra, viii:1]—After the death of Darius, who was
conquered by the Greeks in the battle of Marathon, Ahaseurus succeeded his father
on the throne. Ahaseurus continued the warlike operations of his father, and invaded
Greece, but was conquered at the battle of Salamis on the 20th of September, 3 C.
480. There is a mount whose base is washed by the sea, called Kory-
dallos, in sight of the Acropolis and Mt. Lycabettus which has long
borne the name of the Throne of Xerxes (Ahaseurus) because it is said
he sat upon the rocky brow of this hill in his silver-footed chair to watch
the progress of the battle of Salamis. The Persian army was almost completely
destroyed in this battle. Under the very eyes of Ahaseurus the Greeks de-
stroyed the “bloody of all the Persian youth, in spirit the bravest, and in truth the
noblest princes.”
20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: for we had spoken unto the king, saying, The hand of our God is upon all them that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this; and he was entreated of us.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his rulers, and his army, had offered.

26 And I even weighed unto their hand four hundred and sixty and five talents of silver, and two hundred and sixty and two talents of gold.

27 Also twenty basins, of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a free-will-offering unto the Lord God of your fathers.

29 Watch, ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, and brought them to Jerusalem, unto the house of the Lord.

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Joshua, and Noadiah the son of Binnui, Levites.

34 By number and by weight of every one; and all the weight was written at that time.

35 Also the children of those that were carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all this was a burnt-offering unto the Lord.

36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.

CHAPTER IX.

1 Ezra mourned for the intermarriages of the people with strangers.

2 He protesteth with God concerning sins.

NOW, when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, and the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

4 Then were assembled unto me every one that trembled at the words of God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 And at the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God:

6 And said, O my God, *I* am ashamed, and blush to lift up my face to thee, my God: for

holy things, and especially of precious souls. And the greatest accuracy and fidelity are necessary in every trust, as we must give account to God. But O how infinite in his goodness in bringing all believers safe through dangers, rendering their trustees honest and faithful, their companions holy and diligent, and their enemies friendly! And soon shall his gracious designs be complete, in bringing all the ransomed millions to the Canaan, the Jerusalem above, where they shall be for ever beheld, live on, and rejoice in his great power, and in all the comfort and glory of his kingdom, with all the joys of his redeemed, till the sound of the heavenly trumpet be heard, and the dead in Christ rise again. And then shall be seen what they were that here despised and rejected Jesus, his all-comforting sacrifice, and where they shall find none but furtherers of their work.

CHAPTER IX. REFLECTIONS.—It is vain to expect perfection in the militant church. And the comforts of saints on earth are quickly imibed with a mixture of griefs. But how inflated are many professed Christians, who think of no sin, no danger, in being unequally yoked with unbelievers! How little skin-deep beauty, or a little earthly wealth or honour, is often preferred to the image of Jesus Christ! And when the most ruinous sins become fashionable few are affected with them. But to such as are Israelites indeed, the word of God appears awfully important.
Bridge over the Ilissus—One of the Four Most Celebrated Rivers in the World, the Other Three Being the Tiber, the Nile and the Jordan. [Ezra, ix:1.]—Now when these things were done, the princes came to me, saying the people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites." About the time Ezra uttered the prayer recorded in this ninth chapter, confessing the sins of his people, the Spartans and the Boeotians were waging war against Athens. We give, as illustrating this Grecian history, contemporaneous with the facts of the ninth chapter of Ezra, a picture of a modern bridge over the Ilissus. This is a small stream that flows at the bottom of a deep ravine, through the classic city of Athens. It is dry a part of the year, and yet is one of the most famous water courses on earth, made so by the great men who have lived on and about it.
our iniquities are increased over our head, and
our trespass is grown up unto the heavens. 5
Since the days of our fathers have we
been in a great trespass unto this day; and for
our iniquities have we, our kings, and our
priests, been delivered into the hands of the
kings of the lands, to the sword, to captivity,
and to a spoil, and to confusion of face, as
this is today.
6 And now for a little space grace hath been shown from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.
7 For we are bondmen; yet our God hath
not forsaken us in our bondage, but hath ex-
tended mercy unto us in the sight of the kings
of Persia, to give us a reviving, to set up the
house of our God, and to repair the desolations
thereof, and to give us a wall in Judah and in
Jerusalem.
8 And now, O our God, what shall we say after this? for we have forsaken thy com-
mandments,
9 Which thou hast commanded by thy
servants the prophets, saying, The land, unto
which ye go to possess it, is an unclean land
with the filthiness of the people of the lands,
with their abominations, which have filled it
from one end to another with their uncleanness.
10 Now therefore give not thy daughters unto
their sons, neither take their daughters unto
your sons, nor seek their peace or their
wealth for ever; that ye may be strong, and
eat the good of the land, and leave it for an
inheritance to your children for ever.
11 And after all that is come upon us for
our evil deeds, and for our great trespass, see-
ing that thou our God hast punished us less
than our iniquities deserveth, and hast given
us such deliverance as this;
12 Should we again break thy command-
ments, and join in affinity with the people of
these abominations wouldest not thou anony
with us till thou hadst consumed us, so that
there should be no remnant nor escaping?
15 O Lord God of Israel, thou art right-
ous; for we remain yet escaped, as it is this
day: behold, we are before thee in trespasses;
and no man can stand before thee because
of this.

CHAPTER X.
1 Now when Ezra had prayed, and when he
had confessed, weeping and casting himself
down before the house of God, there assembled unto him out of Israel a very great congrega-
tion of men, and women, and children: for the people wept very sore.
2 And Shechaniah the son of Jehiel, one of
the sons of Elam, answered and said unto Ezra,
3 We have trespassed against our God, and have
taken strange wives of the people of the land:
yet now there is hope in Israel concerning this
thing.
4 Now therefore let us make a covenant with
our God, to put away all the wives, and such
as are born of them, according to the coun-
sel of our lord, and of those that tremble at
the commandment of our God; and let it be done according to the law.
5 And arise; for this matter belongeth unto thee:
we also will be with thee: be of good courage, and do it.
6 Then arose Ezra, and made the chief priests,
the Levites, and all Israel, to swear that they should do according to this word. And they swore.
7 Then Ezra rose up from before the house of
God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink
water; for he mourned because of the trans-
gression of them that had been carried away.
8 And they made proclamation throughout
Judah and Jerusalem, unto all the children of
the captivity, that they should gather themselves
together unto Jerusalem;
9 And that whosoever would not come within
three days, according to the counsel of the
princes and the elders, all his substance should
be forfeited, and himself separated from the
congregation of those that had been carried
away.
10 ¶ Then all the men of Judah and Benjamin
gathered themselves together unto Jerusalem
and proceeded to Jerusalem.

And that which seems light or lawful to carnal
prospects lies heavy on tender consciences. These
takes grief and shame to themselves for such as are hardened
in their sins: and to join with such in their sorrow and
real is both our duty and honour: for the most fearful
aggravations appear attending our sins and those of
our land when we consider the matter as in the sight
of God. It therefore becomes us faithfully and humbly
to repent of and acknowledge our sins, our great
sacrifice, our great provocation; once offered in the
prayer of the end of the world; and in the believing
view of God’s infinite mercy, to justify him and condemn ourselves. But
then-repeated provocations weary out the patience of
God. And hopelessness is their case when neither cor-
crections humble nor mercies constrain.

CHAPTER X. [Ver. 11. The original cause of
the law against mixed marriages evidently was the ten-
dency of such marriages to draw the people away from the
worship of the true God. All the nations among
which the Israelites were placed were idolaters. Not
only was their religion irrational, and sometimes in-
human, but their worship was also profane. Had the
Israelites been permitted freely to intermarry with them,
the natural and speedy result must have been universal
degeneracy and degradation, as being the instructors and
passers; for we cannot stand before thee because
of this.

CHAPTER X. [Ver. 11. They made an end with all the men,
that is, they completed the investigation of all the cases,
and determined what should be done in each case. For
by most cases the wives conformed to Judaism, and
separated entirely from their Gentile relatives, but
wherever the wives proved ignorant or stubborn, the
rulers insisted on their being divorced. It became there-
fore, in regard to each wife, a choice between her ido-
lity and her husband; and in regard to each husband
between carnal appetite and religious principle. P.]
[Ver. 44. All those that have taken strange wives, and
some of them had wives by whom they had children.

The comparatively small number who had married concubines seems to intimate that the transgression was but of recent origin; and this view seems corroborated by the statement that ‘some of them had wives by whom they had children.’ This statement also evidences the strictness of the investigation and enforcement of the law. But was it not cruel thus to divorce husbands and wives? No. For God had not joined them, God had forgotten their union. It was no more cruel than to divorce a bankrupt, whose marriage is rendered null and void by virtue of a previous contract. Besides, there is no reason to conclude these wives and children would be sent away portentously, the unconquering purity of the divine law being always consistent with the dictates of mercy. Ex. xxi. 5.}

**REFLECTIONS.—** Wherever sin is seen and felt there is no ground for hope, and may be good ground for aggravation of guilt. In mournful circumstances we ought to obtain all that grace can give us. Even weaker saints may be instructors to those who are far stronger in gifts and grace. Moreover, we ought to be encouraged; and leaders in church or state ought to be most active in promoting religion. Men’s sins, with the aggregate of sins of the church, ought to be brought into the bosom of their consciences; for none will part with them till they perceive that they are undone if they persevere in it. Critical causes ought to be decided with great deliberation and caution; and reformation begun and carried on with much fasting, prayer, and solemn covenanting with God, promising good cause for sin. When we truly return to God he will not take pleasure in acting in their sin, but will return to us: he will not last check his people as brands out of the burning. They who have the cause of God at heart spare neither time nor pains to serve it. But how shameful to offer one to men, whose marriages were peculiarly restricted of God, ringed with impenetrable connection with heathen women! and yet it is highly commendable in them to prove at last patterns of repentance and reformation to others. Alas! Great venal shall be disposed to imitate their example; but rather endeavoring by every possible shift to extenuate, excuse, or defend their own errors and wickedness.
THE BOOK OF NEHEMIAH

Was probably written by himself. It commences twelve years after the disallowance of the unbalanced marriages; and, including at least twelve years of historical account, reaches to about the hundredth and fourth after the return from Babylon. It represents (1) Nehemiah's deep concern for the desolations of Jerusalem, and from the heathens around, iii. iv. vi. xii. 27-48. (2) His building of the wall and dedicating it, notwithstanding great opposition who returned from Babylon, vii. (3) His visiting the people's grievances, their debts, and mortgages, v. (4) His taking account of those to replenish Jerusalem, and settle the priests, Levites, singers, and porters in their proper work, x. xii. (5) His care Levites their provision, and restrain profanation of the Sabbath, xiii.

CHAPTER I.

1 Nehemiah, informed by Hanani concerning the afflicted state of Jerusalem. 2 Thereof, fasteth, fasteth, and prayeth. 3 His prayer.

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, 2 That Hanani, one of my brethren, came, and spake unto me, and said, "And said unto me, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but the sorrow of heart. Then I was very sore afraid, 3 And said unto the king, 'Let the king live for ever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are burnt with fire. 4 And it came to pass, when I heard these words, that I rent my clothes, and covered my head, and went forth unto the king, 5 And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments; 6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confessest the sins of the children of Israel, which we have sinned against thee, both I and my father's house have sinned. 7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you among the nations. 9 But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. 10 Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer."

CHAPTER II.

1 Artaxerxes, understanding the curse of Nehemiah's adversaries, sendeth him with letters and a commission to build the walls of Jerusalem. 2 Nehemiah, to the grief of the enemies of the Jews, cometh to Jerusalem. 12 He entrusteth secretly the ruins of the walls. 17 He encourageth the Jews to build in spite of the enmity of the enemies.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? for this is nothing else but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, 'Let the king live for ever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire. 4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, 'If it please the king, and if thy servant have found favour in the sight of the king.
thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchers, that I may 'build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover, I said unto the king, If it please the king, let letters be given unto me to the governors beyond the river, that they may convey me over till I come into Judah.

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained unto the house, and for the wall of the city, and for the house that I shall enter into.

9 And the king granted me, according to the good hand of my God upon me.

10 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent 'captains of the army and horsemen with me.)

11 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arab, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

12 ¶ And I 'arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the 'gate of the valley, even before the dragon-well, and to the 'dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the 'gate of the fountain, and to the 'king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more reproached.

18 Then I told them of the hand of my God, which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they 'strengthened their hands for this good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arab, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

CHAPTER III.

THE names and order of them that built the wall.

THEN Eliaishih the high priest rose up with his brethren the priests, and they built the 'sheep-gate: they sanctified it, and set up the doors of it; even unto the tower of 'Meah they sanctified it unto the tower of Hananeel.

2 And next unto him built the men of Jericho: and next to them built Zaccur the son of Innin.

3 But the 'fish-gate did the sons of Hesekiah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.
DRAGON'S FOUNTAIN, JERUSALEM—WHERE NEHEMIAH WENT TO VIEW THE WALLS OF JERUSALEM. [Nehemiah, ii:13.]—"And I went out by night by the gate of the valley, even before the dragon well ** and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire." In the center of the Ophel hill, in the Valley of Jehoshaphat, there is a fountain with an intermittent spring whose waters connect with the Pool of Siloam by a canal which runs through the hill. This fountain is called the Dragon's Well, because they have a tradition that a dragon swallows up the water when awake, the water rising again when he is asleep, and this waking and sleeping of the dragon causes the intermittent flow of the water. The water comes up in the bottom of a cave 25 feet deep excavated in the rock. By going down sixteen steps we reach a chamber 18 feet long by 10 feet wide and 19 feet high, its sides being built of old stones and its roof a pointed arch.
4 And next unto them repaired Jerahmeel the son of Urijah, the son of Koz: and next unto him repaired Meshillemoth the son of Berechiah, the son of Meshezabel: and next unto him repaired Zadok the son of Banaia.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehiel the son of Azariah, the son of Hilkiah, the men of Gibea, and of Mizpah, unto the throne of the gibeonite governor on this side the river.

7 Next unto him repaired Uzziel the son of Haushah, of the goldsmiths: next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

8 And next unto them repaired Rephaiah the son of Hur, the ruler of the half-part of Jerusalem.

9 And next unto them repaired Jedaiah the son of the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabiah.

10 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

11 And next unto him repaired Shallum the son of Halohesh, the ruler of the half-part of Jerusalem, he and his brethren.

12 And next unto him repaired Shomer the son of Shakkai, the ruler of half the house of half the house of Jerusalem, he and his brethren.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchijah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the son of Col-hazeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azub, the ruler of the half-part of Beth-haccerem, unto the place over against the sheepheards of David, and to the pool that was made; and unto the house of the mighty.

17 And after him repaired the Levites, Rechab the son of Bani: next unto him repaired Hashabiah, the ruler of the half-part of Keilah, in his part.

18 After him repaired their brethren, Bava and the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of Jehoshiea, the ruler of Mizpah, another piece, over against the going up to the armoury, at the turning of the wall.

20 After him Baruch the son of Zababbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib, the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub, over against their house: after him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah to the turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison: after him Pedahzur the son of Parschah.

26 Moreover, the Nethinims dwelt in Ophel, unto the place over against the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house: after him repaired also Shemiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchijah, the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate of Miphakkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheepheards of goldsmiths and the merchants.
NEHEMIAH V.

13 Therefore I set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LorD, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded: he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, in that night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

CHAPTER V.

1 The Jews complain of their debt, mortgage, and bondage. Nehemiah obtains the wares, and commandeth them to so do to make a full and free restitution. 14 He forbeareth his own alimony, and keepeth hospitality at his own expense.

AND there was a great cry of the people and of their wives against their brethren the Jews:
NEHEMIAH V.

He forbeareth his own allowance.

A.M. 5595, B.C. 445.

a John 18:12, 13.

[Verse 1-19. NEHEMIAH V.

12 Then said they, We will restore them, and will require nothing of them; so we will do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

14 Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, 7 I and my brethren have not eaten the bread of the governor. But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but so did I not, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover, there were of my table an hundred and fifty of the Jews and rulers, beside those that came unto me from among the heathen that were about us.

18 Now that which was prepared for me daily was one ox, and six choice sheep; also deer and fowls were prepared for me: and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon these people.

19 Thinkst thou upon me, my God, for according to all that I have done for this people.

REFLECTIONS. — God's faithful builders are sure to have a share of the world's ridicule and contempt; and one wicked man encourages another. But though scoffers make their hands strong, God will shortly cover them with shame and confusion. Let saints never discompose their souls on account of the most bitter or insolent contempt: God observes it, and will quickly resent it. Let them in patience possess their souls, commit their way to God, and go on more briskly with their Christian work. God's blessing will more than compensate men's revilings. And much may be done in a little time if all be hearty in leading their assistance. What a pity then is it that the people of God should scarcely ever be as harmonious and active in the Lord's work as the wicked are in their opposition to it? Nay, his more active singers have often as much trouble with the fears of their friends as with the terror of their enemies. And false friends are more dangerous than open enemies. But he that walketh well, and doeth secret, so secret, God can discover or defeat them. Let then his infinite power and unbounded goodness encourage us to go on, while we have them. And when God wills, he will take all the craft and malice of our adversaries. In all our spiritual work, all our attempts of reform, let us put on the whole armour of God, and watch and pray, that we enter not into temptation. Let us, in our respective stations, unanimously unite, with heart and hand, against the common enemy; and count neither ease nor life dear unto us, that we may finish our course with joy. Religion is fair to prosper when the professors thereof make earnest efforts, and endure hardship as good soldiers of Jesus Christ.

CHAPTER V. [Verse 2. The ground of complaint was this; The able-bodied men were kept at work on the wall. They received no pay, yet they had to provide food for themselves and families. They were obliged to buy, and to borrow the necessary money. Unscrupulous contractors and usurers took advantage of this, charged extravagant rates, and exorbitant interest, so that many were obliged to mortgage their lands, and even give their children as a pledge to servitude, F]

REFLECTIONS. — Here we see how hard hearts were when met together render the poor miserable indeed. And it is to take advantage of our brethren's distress, and to make them heavier by usurious exactions. Alas! how we bring hardship and misfortune upon our own and then complain of it. Those who are not small families and little substance must learn to live by faith on God's promise and providence. And those who have small families and much substance should make their abundance a supply for their neighbours' wants; for often poor housekeepers are in much greater straits than the most wretched vagrants. But what a scandal to our holy religion is a worldly-minded and niggardly professor! And deliberate and aggravat is that theft which lies in retaining that which we have unjustly gotten. There can be no uprightness towards God without restitution to the offended. It is proper that rulers show themselves angry at what is done, that their subjects may be deterred from it and excited to duty. But reproofs ought to be given with great consideration and temper, lest other sin full of their end. And warm and rough, though not furious, measures are to be taken with hardened and presumptuous transgressors. It is highly criminal to expose the people of God, and interest of religion, to the reproach of their enemies. And the strongest bonds are necessary to restrain worldlings from their cursed conduct. But how scandalous is it for magistrates so to enrich themselves, or indulge their servants, to the public hurt! Those, whose magistrates or war princes beat the heart and love of God remarkably reign, will discover the same striving in their lives. The visible hand of public distress they will even commit what was unaccountable. But infallible is the gracious
NEHEMIAH VII.

The wall is finished.

CHAPTER VI.

1 Sanballat practiseth craft by craft, by rumour, by hired prophets, to terrify Nehemiah. 17 Secret intelligence passed between the enemies and the nobles of Judah.

NOW it came to pass, when *Sanballat, and Tobiah, and Geshem the Arab, and the rest of our enemies, heard that I had built the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates,) 2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages* in the plain of Ono: and they thought to do me mischief. 3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? 4 Yet they sent unto me four times after this sort; and I answered them the same manner. 5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand. 6 Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. 7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us *take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. 9 For they all made us afraid, saying, Their hands shall be weakened from the work, and it be not done: Now therefore, *O God, strengthen my hands.

10 ¶ Afterward I came unto the house of Shechinah the son of Deliah, the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. 12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. 13 Therefore was he hired, that I *should be afraid, and do so, and sin, and that* they might have matter for an evil report, that they might reproach me.

14 ¶ My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. 15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. 18 For there were many in Judah sworn unto him, because he was the son-in-law of Shecaniah the son of Arah; and his son Johanan had taken the daughter of Mesevah, the son of Berechiah. 19 Also they reported his good deeds before me, and uttered my words to him. AND Tobiah sent letters to put me in fear.

CHAPTER VII.

1 Nehemiah comitteth the charge of Jerusalem to Hanani and Hananiah. 2 Register found of the genealogy of them which came at the first out of Babylon. 3 Of the people, 30 of the priests, 46 of the Levites, 51 of the children of Solomon's servants, 66 of the princes which returned out of the captivity. 66 The whole number of them, with their substance. 70 Enter into the city.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed. 2 That I gave my brother Hanani, and Hananiah the ruler of the prince, charge over Jerusalem: (for he was a *faithful man, and feared God above many:) 3

...
The number of those who returned

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them; and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was large and great: but the people were few therein, and the houses were not built.

5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

6 These the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahum, Mordecai, Bilshan, Mispar, Bigvai, Nehum, and Baanah. The number, I say, of the men of the people of Israel was 42,360.

8 The children of Parosh, two hundred seventy and two. 9 The children of Shephatiah, three hundred seventy and two. 10 The children of Arah, six hundred fifty and two. 11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. 12 The children of Elam, a thousand two hundred fifty and four. 13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and three-score. 15 The children of Binnui, six hundred forty and eight. 16 The children of Bebai, six hundred twenty and eight. 17 The children of Azgad, two thousand three hundred twenty and four. 18 The children of Adonikam, six hundred three-score and seven. 19 The children of Bigvai, two thousand three-score and seven. 20 The children of Adin, six hundred fifty and five. 21 The children of Ater of Hezekiah, ninety and eight. 22 The children of Hashum, three hundred twenty and eight.
The number of those who returned  
49 The children of Hanan, the children of Giddel, the children of Gahar,  
50 The children of Reiah, the children of Rezin, the children of Nekoda,  
51 The children of Gazzam, the children of Uzza, the children of Phaseah,  
52 The children of Besai, the children of Meunim, the children of Nepishim,  
53 The children of Bakbuk, the children of Hakupha, the children of Harb,  
54 The children of Bazlith, the children of Mehila, the children of Harsha,  
55 The children of Barkos, the children of Siera, the children of Tamah,  
56 The children of Neziah, the children of Hatipha.  
57 ¶ The children of Solomon's servants, the children of Sota, the children of Sophereth,  
58 The children of Jala, the children of Darkon, the children of Giddel,  
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim,  
60 The children of Ammon.  
61 All the Nethinims and the children of Solomon's servants were three hundred ninety and two.

Chapter VIII

1 And these were they which went up from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not show their father's house, nor their seed, whether they were of Israel.  
2 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.  
3 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai the Gileadite to wife, and was called after her name.)  
4 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.  
5 And 'The Tirshatha' said unto them, that they should not eat of the most holy things till there stood up a priest with the Urim and Thummim.  
6 ¶ The whole congregation together was forty and two thousand three hundred and three-score;  
7 Besides their man-servants and their mid-servants, of whom there were seven thousand three hundred thirty and six; their mules, two thousand forty and five;  
8 Their horses, seven hundred thirty and six; their asses, two thousand forty and five;  
9 Their camels, four hundred thirty and five; six thousand seven hundred and twenty asses.  
10 ¶ And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty onuses, five hundred and thirty priests' garments.  
11 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pounds of silver.  
12 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.  
13 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

Chapter VIII

1 The religious manner of reading and hearing the law.  
2 Nehemiah, Ezra, and the Levites comfort the people.  
3 The forwardness of them is to be imitated.  
4 They keep the feast of tabernacles.

And all the people gathered themselves together as one man into the street that was before the water-gate; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.  
2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the congregation, which was seated on the steps of the house of God, and they were all of a one standing.  
4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Aniaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left should be joined with every public religious instruction.  
5 Sermons bid fair for success when the ears are solemnly attentive. Nor will those who relish the word of God ever think the time long which is spent in hearing. Short sermons and soon-wearied hearers are sad tokens of cold and careless hearts. O what a happy passage is it when God's law cuts men's consciences to the quick, and makes them weep from the heart! Penitent mourning makes way for spiritual mirth. They who sow in tears shall reap in joy. And it is the pleasantest part of a minister's work to com-
NEHEMIAH IX.

A solemn fast and humiliation.

NEHEMIAH IX.

A solemn fast and humiliation.

them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the city, and in the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. 89 and there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God: and they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

CHAPTER IX.

CHAPTER IX.

NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackcloth, and 

earth upon them.

2 And the second of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.

4 ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Binnui, Sherebiah, Bani, and Chenaani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, stood, and said up stamped and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, even thou, art Lord alone: thou hast made heaven, the heavens, and all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou art the Lord the God, who didst choose Abam, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And forsooth his heart faithful before thee, and madest a covenant with him, to give
A confession of God's goodness

the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous. 9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea: 10 And showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knowest that they dealt "proudly against them: so didst thou get thee a name, as it is this day. 11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. 12 Moreover, thou "ledest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go. 13 Thou "camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and "true laws, good statutes and ordinances for the

of the national sins.

And of the national sins.

NEHEMIAH IX.

by night, to show them light, and the way wherein they should go. 20 Thou gavest also thy "good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. 21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing: their clothes waxed not old, and their feet swelled not. 22 Moreover, thou "gavest them kingdoms and nations, and didst divide them into "corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. 23 Their children also multiplied, and possessed the stars of heaven, and brought them into the land concerning which thou hadst "promised to their fathers, that they should go in to possess it. 24 So the children went in and possessed the land, and thou "subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. 25 And they took "strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they "were disobedient, and rebelled against thee, and "cast thy law behind their backs, and "slew thy prophets, which testified against them to turn them to thee, and they wrought great provocations. 27 Therefore thou "deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and, according to thy manifold mercies, thou gavest them "saviours, who saved them out of the hand of their enemies.

28 But after they had "rest, they "did evil again before thee, therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven: and many times didst thou deliver them according to thy mercies; 29 And "testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy

sins; and when reformation from sin and fasting for it go hand in hand. Those fasts are made profitable to which men's souls are afflicted for their sins, the hands of wickedness are toiled, intimate fellowship with God enjoyed, and in which God's goodness leads to repentance. O what multitudes of mercies to us and to our fathers may a diligent observer of providence discover! What gracious calls and covenants. What deliberate
The names of those who sealed the covenant.

1. The names of those who sealed the covenant.

NOW those that sealed were: Nehemiah, the Tirshatha, the son of Hachaliah, and Zedijah, Seraiah, Azariah, Jeremiah, and Pashur, Amariah, Malchijah,

4. Hattush, Shebaniah, Malluch,
5. Harim, Meremoth, Obadiah,
6. Daniel, Gillam, and Beulah,
7. Meshullam, Abijah, Mijamin,
8. Maaziah, Bilgai, Shemaiah: these were the priests.

9. And the Levites: both Jeshua the son of Azariah, Bnai of the sons of Hacned, Kadmiel,
10. And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11. Micha, Rechob, Hashabiah,
12. Zaccur, Sheribeh, Shebaniah,
13. Hodijah, Bani, Beninu.
14. The chief of the people: Parosh, Pahat-moab, Elam, Zattu, Bani,
15. Bumm, Azzad, Bebai,
16. Adonijah, Bigvai, Adin,
17. Ater, Hizkiah, Azur,
18. Hodijah, Hashum, Bezai,
19. Hariph, e. Anotha, Nebai,
20. Maged, Meshullam, Hezir,
21. Meshezebee, Zadok, Jaddua,
22. Pelatiah, Hanan, Aniah,
23. Hoshia, Hananiah, Hashub,
24. Halloesh, Pileha, Shobek,
25. Rehum, Hashanah, Memison,
26. And Abijah, Hanan, Anan,
27. Malluch, Harim, Baanah.
28. ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes;

30. And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31. And if the people of the land bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy-day; and that we would leave the seventh year, and the exemption of every seventh year.

32. Also we made ordinances for ourselves, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
A catalogue of the principal men

33 For the show-bread, and for the continual burnt-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy things, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, when the houses of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as it is written in the law:

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord;

36 Also the first-born of our sons, and of our cattle, (as it is written in the law,) and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and of the oil, unto the priests, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAPTER XI.

1 The rulers, voluntary men, and the tenth man chosen be lot, dwell at Jerusalem.

2 A catalogue of their names. 20 The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men that

NEHEMIAH XI. who dwell at Jerusalem.

*willingly offered themselves to dwell at Jerusalem.*

3 ¶ Now these are the chief of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaliah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahaleel, of the children of Shiloni;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hassia, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joel, the son of Pedaiah, the son of Koliah, the son of Maaseiah, the son of Ishbia, the son of Jeshaias.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer; and Judah the son of Senuah was second over the city.

10 Of the priests. Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilchia, the son of Meshullam, the son of Zacah, the son of Mearaioth, the son of Ahitub, was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pekahiah, the son of Pekah, the son of Asaiah, the son of Amaziah, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azarel, the son of Ahaseai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

15 Also of the Levites: Shemariah the son

classes signed and sealed as representatives of the whole nation, namely, (1) Nehemiah, as governor; (2) the priests; (3) the Levites; and (4) the chief of the people. After these had signed, the people themselves, by a public act, bound themselves to the engagement of their leaders.

Ver. 31. [They engaged to observe the strict letter of the Mosaic law contained in Ex. 23. 10, and Lev. 25. 4; namely, to leave the land fallow on the seventh or sabbatical year.]

Ver. 33. [This was a national tax imposed upon the people for the support of the established religion. It was independent of all free-will or voluntary contributions and offerings. It was indepen-
THE CORINTHIAN CANAL—CONNECTING THE COUNTRIES OF ATHENS AND SPARTA, THE CITIES WHICH SENT AN EMBASSY TO SUSA, CAPITAL OF PERSIA, ABOUT THE TIME THE EVENTS RECORDED IN THE ELEVENTH CHAPTER OF NEHEMIAH TOOK PLACE. [Nehemiah, xi: 1]—"And the rulers of the people dwelt at Jerusalem." The things recorded in the eleventh chapter of Nehemiah are connected, by the calculation of Archbishop Usher, with B.C. 445. This was the year when the thirty years peace between Athens and Sparta was completed, and about the time, strange to say, that after the death of Cimon, negotiations for peace were opened between Athens and Persia, and an Athenian embassy under Callias was sent to Susa, capital of Persia. Thus we have the strange historical relationship of Greece and Palestine to Persia. About this time the Persian empire extended from India to Egypt, including the wide regions between the Black Sea, the Caucasus, the Caspian Sea, the Persian Gulf, the Indian Ocean, and the Arabian desert, and parts of Europe and Africa. We give a picture here of the Corinthian canal. The Isthmus of Corinth separated the ancient nations of Athens and Sparta.
of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni. 10 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God. 11 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer; and Bakubiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. 18 All the Levites in the holy city were two hundred fourscore and four. 20 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two. 24 And the residue of Israel, of the priests and the Levites, were in all the cities of Judah; every one in his inheritance. 25 For it was the king's commandment concerning them, that a certain portion should be for the singers, for every day. 24 And Pethahiah the son of Meshezebel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. 25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Artizah, and in the villages thereof, and at Ekron; and in the villages thereof. 26 And at Jeshua, and at Moladah, and at Beth-phelet; 27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof; 28 And at Ziklag, and at Mekonah, and in the villages thereof; 29 And at En-rimmon, and at Zareah, and at Jarmuth; 30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom. 31 The children also of Benjamin from Geba dwelt at Michmas, and at Aija, and at Bethel, and in their villages. 32 And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zebon, Neballat, Lod, and Ono, the valley of craftsmen. 36 And of the Levites were divisions in Judah, and in Benjamin.
The dedication of the wall.

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers; also the priests, to the reign of Darius the Persian. 23 The sons of Levi, the chief of the fathers, were written in the book of the Chronicles even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashubiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, with ward over against ward. 25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters, keeping the ward at the thresholds of the gates.

26 These were in the days of Joakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe. 27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophath; 29 Also from the house of Gilgal, out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. 30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed me two great companies of them that gave thanks, whereinof one went on the right hand upon the wall toward the dung-gate.

32 And after them went Hosheaiah, and half of the princes of Judah, 33 And Azariah, Ezra, and Meshullam, 34 Judah, and Benjamin, and Shemaiah, and Jeriah; 35 And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zechar, the son of Asaph; 36 And his brethren, Shemaiah, and Azarai, Milalai, Gilalai, Mai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the ‘water-gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the ‘tower of the furnaces, even unto the ‘broad wall.

39 And from above the ‘gate of Ephraim, and above the ‘old gate, and above the ‘fish-gate, and the ‘tower of Hananel, and the tower of Meah, even unto the sheep-gate; and they stood still in the ‘prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests: Eliakim, Maaseiah, Miniamin, Michal, Eleazar, Shemaiah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzza, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, with Jezrahel their overseer.

43 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of the law for the priests and Levites; for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph of old there were chief of the singers, and the Levites sanctified unto the children of Aaron.
CHAPTER XIII.

O n that day they read in the book of Moses in the audience of the people, and therein was written, that the Ammonites and the Moabites should not come into the congregation of God for ever:

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: but the God of Israel turned the curse into a blessing.

3 Now it came to pass, when they heard the law, that they separated from Israel all the mixed multitude.

4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah;

5 And he had prepared for him a great chamber, wherewithal he laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (which was commanded to be given to the Levites, the singers, and the porters,) and the offerings of the priests.

6 But in all this time was not I at Jerusalem: for in the thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king.

7 And I came to Jerusalem, and understood of the evil that Eliashib had done for Tobiah;

8 And it grieved me sore; therefore I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.

11 Then I contended with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought I all Judah that tithe of the corn, and the new wine, and the oil, unto the treasury.

13 And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe; and
THE BOOK OF ESTHER.

In the two preceding books we have seen God's marvellous preservation of those Jews who returned to their own country. In this we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. Particularly, (1) How God brought Esther to be queen, and Mordecai to be great at the Persian court, to prepare them to be instruments of the intended deliverance, ch. i. ii. vi. (2) Upon what provocations, and by what arts, Haman obtained an irresistible order from the Persian king for the destruction of all the Jews, iii. (3) The great distress into which the publishing of this order cast the Jews, particularly Esther and Mordecai, ix. (4) The defeating of Haman's particular plot against the Jewish nation, viii, ix. (5) The defeat of his general plot against Jewish nation, vii. (6) The joyful commencement and happy issue of the deliverance, i.e. (7) The authorship of this book is not stated. That it was written by an eye-witness of the events which it records is evident. There is a vividness of description, a minuteness of detail, and an acquaintance with the internal arrangements of the royal palace, which prove that the writer must have lived in the court of the Persian monarch. The only man mentioned in the book himself who could have written it is Mordecai; and it is highly probable he was the author. Independent of its sacred character as a part of the canon of Scripture, Esther is highly valuable as affording a vivid picture of the plots and intrigues, the public policy and domestic economy, of the Persian court. It is singular that in the Septuagint version, and others made from it, this book appears in a different form. It has various interpolations, prefixed, interspersed, and appended; but all so woven in as to form a complete and consistent narrative. The additions to the canonical book must have been made at a comparatively early period.

CHAPTER I.

1 Ahaseurus married royal females. 10 Vashti refused to come, when sent for by the king. 13 Ahaseurus, by the counsel of Memucan, made the decree of men's sovereignty over their wives.

Now it came to pass in the days of Ahaseurus, (this is Ahaseurus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces.)

2 That in those days, when the king, Ahaseurus, sat on the throne of his kingdom, which was in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Meda, the nobles and princes of the provinces, being before him;

4 When he showed the riches of his glorious

CHAPTER I. [Ver. 1. Three monarchs of this name are mentioned in the Bible. 1. The father of Darius the Mede, who is well known in history as Cyaxares, the conqueror of Nineveh; and who began to reign in B.C. 634. 2. Ahaseurus, king of Persia, mentioned in Est. 4. 6; and who was the same as Cambyses. He began to reign in B.C. 529. 3. The Ahaseurus here spoken of, who has been identified with the Xerxes of classic historians. The traits of character described in this book accord well with those noticed by Greek writers. He was a rash, unscrupulous, and sensual tyrant, easily influenced by passion, and thus open to the devices of crafty counselors. It was in the third year of his reign he gave the grand feast to his nobles mentioned in ver. 3, and it was in the same year, probably at the same time, that he assembled his chief officers to deliberate on the invasion of Greece.]

5 Ver. 5. Shushan, called by the Greeks Susa, was the ancient capital of Elam. It was captured by the Assyr.

kingdom, and the honour of his excellent majesty, many days, even an hundred and four-score days.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace; both unto great and small, seven days, in the court of the garden of the king's palace;

6 Where were white, and green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave them drink in vessels of

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P EDESTAL OF AGRIPPA, ATHENS—SHOWING ALSO THE TEMPLE OF THESEUS, STANDING WHEN AHASUERUS FOUGHT THE GREEKS IN THE BATTLE OF SALAMIS. [Esther, 1:3]—"Now it came to pass in the days of Ahasuerus (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces)." Ahasuerus is the name of the Persian king the Greeks knew as Xerxes, the latter being the Greek form of the word. The characters of the two kings as described by sacred and profane history correspond. Ahasuerus in the beginning of his reign organized an expedition for the purpose of subjugating Greece. The battle of Salamis, in which the Persians under Ahasuerus fought the Greeks, was in sight of the scene represented by the above picture. The Temple of Theseus which we see between the Pedestal of Agrippa on the left, and the stone wall on the right, was in all probability standing when this battle was fought. This temple was built in the fifth century, B.C., and is to-day the most perfect of the ancient buildings in Athens.
gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the king's pleasure. 8 And the drinking was according to the law; none did compelled, so for the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10 And on the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king.

11 To bring Vashti the queen before the king with the royal crown, to show the people and princes her beauty; for she was fair to look on.

12 But the queen Vashti refused, and came not: and the king was angry, and his mind displeased. 13 Then spake Ahashuerus, the king unto Haman his chief counsellor, the king said, Build me a tower reaching unto heaven; and let me hear the voice of the birds of heaven, for I am as a fool. 14 And there was built a tower in Susa the royal city, according to that which Ahashuerus the king resolved in his heart, as it was told unto him.

15 And Menucan answered before the king and the princes, that the queen had not done according to the king's commandment by his chamberlains; therefore was the king very wroth, and his anger burned in him. 16 Then said the king's servants which ministered unto him, Let there be fair young virgins sought for the king.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, that the king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen, Thus shall there arise too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Menucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after the language thereof, that every man should rule in his own house and in his own language. 23 And the decree went forth from the king, every woman after her language; so that it was published in the book of the chronicles.

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Haggai before the rest. 12 The manner of presentation, and going in to the king. 15 Esther first pleasing him, is made queen. 22 Mordecai discovering a treason, is recorded in the chronicle.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants which ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hage the king's chamberlains, keeper of the women, and let their things for purification be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti. Thus pleased the king; and he did so.

5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite.

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, (that is,
HEATRE OF BACCHUS DIONYSUS—WHERE AESCHYLUS BROUGHT OUT HIS PLAY REPRESENTING THE DEFEAT OF THE PERSIANS LED BY AHASUERUS, EIGHT YEARS AFTER THE BATTLE OF SALAMIS. [ESTHER, iii. 1.]—"After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done and what had been decreed against her." The theatre of Bacchus Dionysus is called the cradle of the dramatic art of Greece. Here is where the masterpieces of Aeschylus, Sophocles, Euripides and Aristophanes were first brought before the Greeks. This theatre was frequently altered during its history, but when we see the above view we may know that we are looking at the very spot where the theatre always stood. Aeschylus whose plays were first acted here, fought against the Persian army led by Ahasuerus in the battle of Salamis. Eight years after this battle, his play, the "Persians," was performed in the theatre of Dionysus at Athens. The foundations of two sanctuaries of Dionysus have been excavated here, one of them dating from the time of the Persian wars. To the north and rising directly above this theatre is the Acropolis, and if one could have been standing on the top of the Acropolis when the battle of Salamis was fought he would have had a view of this decisive conflict between the Greeks and the Persians.
Esther is preferred by Haman.

Esther's! her uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maids, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

Esther had not showed her people, nor her kindred, for Mordecai had charged her that she should not show it.

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months of oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women.)

Then thus came every maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shahash the king's chamberlain, which kept the concubines:

Drink, rise up in judgment against those professed Christians who send round their health, their toasts, and send round sin and death along with them! Yes, ordinarily hard drinking, however enforced, issues in the misery or shame of those who occasioned it. If persons be once intoxicated with liquor, how imprudent their conduct! they are ready to disoblige themselves or their nearest relations, and to require what cannot be decently granted. And when pride meets with pride the issue is contention and ruin. It is easier to govern a kingdom than to rule our own proud spirit. But especially unhappy are those contentions between married persons which happen before company. The bad consequences of them may never be cured. It is indeed dangerous for kingdoms to indulge disobedience in the wives of rulers; but death or divorce ought to be the last means used to prevent it. Nor ought even the general welfare of kingdoms to be founded in injustice to particulars. But O the wisdom and power of God! he makes the evils of his ordinances to be the means of the best ends. On the contrary, when he frustrates the cunning of men, he makes all the follies and wickedness, as well as the counsels of mankind, to work for his own glory and the good of his church and people.

CHAPTER II. REFLECTIONS.—What is done in haste and passion issues in bitter repentance and grief. And what odd shifts crafty couriers will take to avoid, coming under the power of a female whom they have injured. Yes, men will practise the greatest extravagance and wickedness to gratify their lustful lusts. Surely we may here observe the need there was of the gospel, in order to reduce men to the observance even of the plainest laws of nature: and at the same time we discern the wisdom of God in carrying on his work by means of the most simple methods. What care he takes of orphans and fatherless! And great is the care which men took to give to these children. And when near relations have a tender and fixed regard for one another. Great piety is sometimes necessary to enable us to discern what is concealed, and to be told what is concealed, without bordering on falsehood. And the guardians of virgins ought to take the greatest care of them, especially if this concern danger. And when near relations have a tender and fixed regard for one another. Great piety is sometimes necessary to enable us to discern what is concealed, and to be told what is concealed, without bordering on falsehood. And the guardians of virgins ought to take the greatest care of them, especially if this concern danger.

CHAPTER III. REFLECTIONS.—The very worst of men are often exalted to the highest honours; and exalted too to render them shame and ruin in the end the more conspicuous and dreadful. Often the cringing compliance of others lays a snare for the truly godly. And there is need therefore of strong faith and ardent zeal to make us take a singular course at the hazel of all that is dear to us in this world, but no consideration must influence us to that which is evil. Of what intolerable pride, insatiable cruelty, and deep-rooted antipathy to the people of God are some men possessed! And often couriers mark out the worthiest of the subjects as the objects of their sentenctia. The people of God are ordinarily hated with the vilest calumnies in order to encompass their ruin. And pride, malice, and revenge, met together, stick at nothing to obtain their own ends. Some men are very lavish of their money in the service of the devil, who would be absolute chairs in the service of God. And crafty couriers often make princes believe what is for their unspeakable hurt to be for their inexpressible advantage. But miserable is the state of those who are placed in the service of the church in everything horrid to their pleasure. And it is absurd for princes or others to riot in mirth and pleasure; for the church is in much perplexed. But there is no counsel nor device effective against the Lord. Even Haman's appeal to the king for making out a lucky day for the destruction of the
Prison of Socrates, Athens—Where Socrates, born five years after the battle of Salamis, was poisoned by his countrymen. [Esther, iii:1.]—Socrates was born about five years after the battle of Salamis. He is regarded as the greatest spirit of the pagan world. He was born at the time when Grecian civilization had reached its highest point of splendor. The high civilization to which the Greeks attained at the time Socrates was born is thought to have been due to the triumph which the Greeks, as representing western civilization, won over the Persians, representing the civilization of the east. The armies of the east that aroused and regenerated the Greeks were led by Ahasuerus, the king mentioned in the first verse of the third chapter of Esther. We give above a picture of the prison of Socrates, in sight of the Acropolis and the Parthenon, and of the neighborhood of the battle where the Greeks fought the Persians under Ahasuerus. The poet, Sicily, called Socrates the Jesus Christ of Greece.
ESTHER IV.

The mourning of Mordecai.

15 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the fourteenth day of the twelfth month, (which is the month Adar,) and to take the spoil of them for a prey.

16 The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready upon that day.

17 And the posts went out, being hasted by the king's commandment; and the decree was given in Shushan the palace.

18 And the king and Haman sat down to drink: but the city Shushan was perplexed.

CHAPTER IV.

1. The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sent unto Mordecai, who sware the cause, and desired her to Intercede with the king for the nation. 10 She exclaiming herself, when she was threatened by Mordecai. 15 She opposing a fast, undertook the suit.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry.

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 So Esther's maidens and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her; and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.
upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, 'What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.'

4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, 'What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be given.'

7 Then answered Esther, and said, 'Petition and my request is.'

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.'

9 ¶ Then went Haman forth that day 'joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, but moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman restrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and of the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with me to the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availed me nothing, so long as I see Mordecai the Jew sitting at the king's gate.'
Ahahemus heareth of Mordecai's good service.

14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

CHAPTER VI.

1 Ahasuerus, hearing read in the chronicles the good service done by Mordecai to king, and all that he did, how he had yielded his life to save the king. 2 Complaining of his misfortunes, his friends: for tell him of his fall.

Or that night could not the king sleep; and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, That Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let Haman come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to give more honour than to myself?)

CHAPTER V. REFLECTIONS.—Pride and arrogance must be joined to our prayers if we would succeed in any work for God. And a plentiful harvest of joy and peace is the abundant fruits of an humble and meek spirit. They who venture all for God shall find him able to do for them unanswerably better than their most sanguine hopes. While himself is easily accessible, casting out none that come to him, he can dispose the spirits of the highest princes to whatever he pleases. But in our dealing with great men, it is best first to conciliate their affection before we ask important favours; and to watch the favourable moment is the best way to insure success. They who are careful to please God need neither fear nor care who are displeased with them for so doing. But pitiful and miserable is the condition of the proud. Easily they are puffed up with that which is intended to ruin them, and unmeasurably fretted at that which could never hurt them. Their pride and discontentment create them numberless miseries, and rob them of the enjoyment of all their possessions. And he who goes to the false God of this world, and he who goes to the true, is surely happy. For he who, in the midst of all his great possessions, is not happy for prosperity, and who, in the midst of all his misfortunes, is happy for adversity, is surely happy. And it is dangerous for courtiers to have too high an opinion of their own merits, and to presume they are, of themselves, entitled to the importance of the kings who are to whom they are subject. The manner of holding that upon the distinguished objects of their hatred and contempt, which they had carved out for themselves. Miserable comforters in a day of distress are those who flatter us in the time of our prosperity; and it is in vain to fight against those whom God protects. But none harder fated than their favours at courts, and said presages of approaching ruin often seize upon sinners before destruction comes upon them to the uttermost.

CHAPTER VI. REFLECTIONS.—How unsearchable are God's judgments, and his ways past finding out. By the most insignificant trifles he can promote his most important purposes. Happy are those who have the sleep of his beloved granted to them. And he can enliven their minds in survey the annals of redeeming love! The natural law of grace, of every nation or people, and what they have done to be the means of their own happiness, is to continue in it. But little notice earthly princes take of their mean servants and friends, when they often know they have been the means of their success. And those who, with a single word, can recommend a man to their grace, are in a degree equal to the execution of any other person. When they have a single word, and they have not the power to recommend friends, their words are unanswerably better than all the rest of the world. Nay, often the greatest merits and best services are least rewarded at courts. This modesty and self-denial which are so greatly praised before God, hinder men's preference in this world; whilst forward flattering tinges themselves into honours and favours. The longer they delay to recommend friends, the more we should be the more abundantly reward them at last. But pride and ambition are never satisfied with the meanest offices of state. And it is dangerous for courtiers to have too high an opinion of their own merits, and to presume they are, of themselves, entitled to the importance of the kings who are to whom they are subject. The manner of holding that upon the distinguished objects of their hatred and contempt, which they had carved out for themselves. Miserable comforters in a day of distress are those who flatter us in the time of our prosperity; and it is in vain to fight against those whom God protects. But none harder fated than their favours at courts, and said presages of approaching ruin often seize upon sinners before destruction comes upon them to the uttermost.

CHAPTER VII. REFLECTIONS.—God often strangely animates his enemies in power to encourage his friends to seek for honour and distinction. It is not an unimportant incident of natural life at stake makes us very earnest in supplicating deliverance: and surely then we ought to be much more earnest for the life of our own and others' souls. The most ruinous and wicked projects are often laid to gratify men's selfish lusts. And though persecutions of the people of God is not only impious, but even exceedingly detrimental to the state, where nothing can repair the loss of pious and industrious subjects, how often is it practised? Men are ready to stand at the mention of that very wickedness to which they had given their consent! And sin generally becomes vexatious and burdensome at the last. That is often done thoughtlessly with which, on a moment's cool reflection, we cannot but be shocked. Many seem amazed at the wickedness of others, who, on this or that account, are found to be less wicked than they really are. But this is in order to the ends; ends that are to be attained by the means of the ends. And when we observe in adversity those who were most proud in prosperity? The most insolent enemies of God's people may quickly be glad to bow at their feet. And every motion creates magnificence against a man whose character is once proved infamous and abandoned. All hands will eagerly help down with falling couriers; and the ruin of the wicked comes upon them in an instant! Yes, the enemies of God's church are astoundingly taken in their own craftiness, their power, their might, their resources, their judgment, and their mischiefs return upon their head.
CHAPTER VII.

1 Esther, entertaining the king and Haman, maketh suit for her own life and her people. 2 She accuses Haman. 3 The king in his anger, being told of the gallows which Haman had made for Mordecai, would have him be hanged thereon.

SO the king and Haman came to banquet with Esther the queen. 2 And the king said again unto Esther on the second day, at the banquet of wine, ‘What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.’

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish: but if we had been sold for bond-men and bond-women, I had helped my tongue, although the enemy could not censure the king’s damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that dare presume in his heart to do so?

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king, arising from the banquet of wine in his wrath, went into the palace-garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? as the word went out of the king’s mouth, they covered Haman’s face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king’s standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king’s wrath pacified.

CHAPTER VIII.

1 Mordecai is advanced. 2 Esther maketh suit to reverse Haman’s letters against the Jews. 3 Ahasuerus granteth to the Jews to defend themselves. 4 Mordecai’s honour, and the Jews’ joy.

On that day did the king Ahasuerus give unto the house of Haman, the Jews’ enemy, unto Esther the queen: and Mordecai came before the king, for Esther had told what he was unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischiefs of Haman the Agagite, and his device that he had devised against the Jews. 4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which were in all the king’s provinces.

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king’s name, and seal it with the king’s ring: for the writing which is written in the king’s name, and sealed with the king’s ring, ‘may no man reverse.

9 Then were the king’s scribes called at that time in the third month, (that is, the month Sivan,) on the thirty and twentieth day thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which were from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus’ name, and sealed it with the king’s ring: and sent letters by post on horseback, and riders on mules, camels, and young dromedaries: 11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the
people and province that would assault them, both little ones and women, and to *take the spoil of them for a prey,*

12 Upon *one day,* in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day to *avenge themselves on their enemies.*

14 So the *post* that rode upon mules and camels went out being *hastened and pressed on* by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in *royal apparel of blue* and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan *rejoiced and was glad.*

16 The Jews had light, and gladness, and joy, and *honor.*

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAPTER IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) *drew near to* the jews, with the ten sons of Haman. 13 Ahasuerus, at the request of Esther, granted another day of slaughter, and willed Haman's sons to be hanged. 20 The two days of *farmers were made festival.*

NOW, in the twelfth month, that is, the month *Adar,* on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rules over them that hated them),

2 The *Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt;* and no man could withstand them; for *the fear of them fell upon all people.*

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, *helped the Jews,* because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Ariasai, and Aridai, and Vajezatha.

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew them; but on the spoil laid they not their hand.

11 On that day the number of those who were slain in Shushan the palace was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and *let Haman's ten sons be hanged upon the gallows.*

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand and four hundred (but they laid not their hands on the prey).

17 On the thirteenth day of the month Adar: and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

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The feast of Purim established.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in the provinces of the king Ahasuerus, both nigh and far,

21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly;

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is, the lot,) to consume them, and to destroy them;

25 But when Esther came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim; after the name of Pur; therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail.

of God appear selfish, worldly, or covetous. And if we receive signal mercies from God, our thankful returns ought to be quick and speedy: while they are yet fresh in our minds, and the impressions of them most sensible. Nor ought exulting deliverances and their circumstances ever to be forgotten. Remembrance of such ought to encourage us in every subsequent distress. Yet there is great need to beware, lest what is well intended at first should by degrees become an occasion of wickedness. Nothing more purifies the heart and adorns religion than holiness to God through our Lord Jesus Christ. And nothing more pollutes the heart, and reproaches religion, than carnal mirth and sensual pleasure.

CHAPTER X. REFLECTIONS.—It is a great

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that they would keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered, and kept throughout every generation, every family, every province, and every city;

29 Then Esther the queen, the daughter of Abihai, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred and seventy provinces of the kingdom of Ahasuerus, with words of peace and truth,
GENERAL REMARKS ON THE HISTORICAL BOOKS.

It has been observed by a recent writer that 'the Old Testament may be regarded books from two points of view—the religious and the literary. It is needless here to enlarge on the discrepancies that appear to the value of the two, or to re-assert the truism of the usefulness for the highest ends of the most accurate knowledge with their aid. As we also employ the Scriptures for the purpose of doctrine, for refutation, for correction, in instruction in righteousness. But we endeavour to keep both in their places, and especially not to exalt the lower at the expense of the higher, we must recognize the existence of the two characters borne by the Old Testament. We must not be afraid to acknowledge the distinction, his will, his works, his ways; but also a national literature, and a collection of books of different characters—historical, poetical, and didactic; of widely different dates, some perhaps missed, but not diverse authors, and some perhaps wrongly assigned. The notes and reflections attached to the text in this Bible have been written almost exclusively from the religious point of view. It has been treated, in fact, as a revelation from God through the Greek

The divine origin and sacred character of the book has never been lost sight of. It was the design of the authors and the first translators to present it as a whole. The value of the term canonical as applied to books of Scripture. The meaning of the word canonicals, is a 'cane,' then, technically, a 'measuring cane.' The Jews, however, used the term in such a way as to imply the divine origin of the writings. The word 'canon' is derived from the Greek word 'khoanon,' which means 'a rule of faith and practice.' Hence, the term canonical is used to designate those books which were publicly read in the church. These books were considered authoritative and inspired. The books of the Old Testament were divided into two sections, the Law and the Prophets. The Law section includes the Pentateuch, which is considered the first five books of the Bible.

1. The Law included the five books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are considered the core of the Old Testament. The Law section provides a comprehensive record of the history of the Israelites.

2. The Prophets. Under this general name were comprehended two distinct classes of writings—(a) The Early Prophets, including only the historical books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings; (b) The Latter Prophets, including the rest of the Old Testament, which were classed under two heads, namely, (a) The Writings of the Prophets, Isaiah, Jeremiah, and Ezekiel; (b) The Twelve Minor Prophets, from Hosea to Malachi. The latter contained a large portion of prophetic matter, and were written by men gifted with prophetic power.

3. The Psalms, or Hymns, comprehended the remaining books, which were Mosaic in origin and were not considered part of the Old Testament canon. The Psalms were divided into three main sections:

(a) The Psalms of David, which were written by King David and other Hebrew kings. These include the so-called 'Davidic' psalms, which are attributed to King David himself.

(b) The Psalms of Solomon, which were written by King Solomon and his contemporaries.

(c) The Psalms of Asaph, which were written by priests and Levites. These psalms were intended to be sung in the temple and were a part of the liturgy of the Israelites.

The Book of Psalms is one of the most important books of the Old Testament, and is considered to be one of the most significant works of ancient literature. It contains a wealth of wisdom and instruction, and has been a source of comfort and inspiration for generations of readers.
GENERAL REMARKS ON THE HISTORICAL BOOKS.

ancient peoples and tribes. The writer must therefore have been personally acquainted with Egypt and the whole desert of Arabia; and he must have possessed besides most extensive learning, to one man, and one only. Moses, who was brought up at the court of Pharaoh, to one man, and one only. In all the wisdom of the Egyptians, who spent forty years in Egypt, and forty in the wilderness, with many persons, with which the man on whom the scholar could fix his attention as the author of the Pentateuch.

What is indicated in the Pentateuch itself is fully stated by subsequent writers. In his different point of view, the testimony of antiquity to the authorship and credibility of the Pentateuch is host of the most important, and the evidence that is evidence of a very ancient—man who had fuller opportunity of knowing the nature and power of God, and as such, the more important, and that thou mayest observe to do according to all that is written in this book which Moses shall command thee. This book of the law shall not depart out of thy mouth; thou shalt meditate thereon day and night,” &c, Jos. 1. 6, 8. Again, at the close of his life he himself wrote last of all, to the people of Israel: ‘Be ye therefore very courageous to keep and to do all that is written in this book of law of Moses,’ Jos. 23. 6. This book of the law is quoted or referred to by a large proportion of the authors extending from the time of Joshua down to the commencement of our era. A close inspection projected and exposed.

I have now brought down the testimony for the authorship and authenticity of the Pentateuch to the close of the Old Testament period. I have shown it to be clear and conclusive as to the whole Jewish nation. It contained the whole law—the whole of the divine constitution of the Jewish nation. It is not only worthy of note. He speaks of Moses as its author, Ne. 8.14; he calls it the law of Moses. He says it was read throughout the land of Israel. And the last of the prophetic books is equally clear in its testimony. Malachi says: ‘I sent my servant Moses my servant, whom I commanded unto him in Horeb for all Israel.’ Mal. 3. 1, 2.

I have brought the Pentateuch to the fullness of its power and its completeness. I have shown that the whole Jewish nation, in common with the nation, in its totality, had an unbroken confidence and respect for the Pentateuch. It was the law, the whole law, and nothing but the law, the whole law, and nothing but the law. The Pentateuch was known to the Jewish nation, and was given a detailed account of its great work, the testimony of the Pentateuch was that Moses wrote it by divine inspiration. That testimony is embodied in the authentic records of national history, in the edes and hymns of poets, and in the riddles and prophecies of kings. In fact it pervades the whole national literature. We may therefore conclude that, from the time of Joshua, the Jew had none but the Jewish sacred records a modern work, or a modern composition of ancient fragments and traditions, and to gain for it the confidence and respect of the nation. The testimony would have been as strong.

The chain of evidence does not end here. It extends unbroken down to the time of the New Testament, and from that period to our own day. In the apocryphal books of Enoch and Jubilees, in the 2 Maccabees (2 Mac. 7. 30), the law of Moses is distinctly quoted and quoted as authoritative. Philo, the distinguished Jewish philosopher of Alexandria, gives a detailed account of its great work, the Pentateuch. Josephus, the representative of Jewish literature in Palestine, as Philo was in Egypt, is equally clear and confident in his testimony.

I have hitherto cited Jewish testimony alone. Some may perhaps affirm that the Jewish testimony is not admissible. I affirm, on the contrary, that they were the best and safest witnesses. But to take the evidence of object, I shall quote a few heathen testimonies. Heacuseus of Athens, a contemporary of Alexander the Great, and a man famed for his learning and wisdom, wrote a history of the Jews, in which he described the exodus, and attributed the Pentateuch to the great lawgiver. Eusebius, a Greek historian, who lived a century and a half later, states that Moses was the author of the book of the Law. Manelius, a learned Egyptian of the age of Heacuseus, ascribes to Moses the formation of the Jewish code. To these might be added Tacitus, Juvenal, Longinus, and many other classic writers, all of whom ascribe the institution of that code of laws which we find in the Pentateuch. These authors cover a period extending from the time of Alexander, when the Greeks first became curious on the subject of Jewish history, to that of the emperor Aureilus, when the literature of the Jews had been thoroughly sacered by the acute and learned Alexander. They constitute not the full voice of heathenism, but only an indication of what that voice would have been. Here then, we have a mass of sound and substantial historical evidence for the genuineness and authenticity of the Pentateuch such as no other ancient writing can boast of.

I have stated that the Pentateuch is a history. It is not, however, an ordinary history. It has marked characteristics which distinguish it from all others. It is, in no sense a civil history, or even a history of human affairs, or of even intellectual and social progress. It opens with an account of the creation of the earth and various inhabitants, showing the preparations made for man—the last link in the chain of creation—the special object of the history in his moral and spiritual relations. The object of this result of the history is not to teach science or natural history, but to point out distinctly the relation of the development of the spiritual nature, as constituting the fundamental idea of all true religion and worship.
GENERAL REMARKS ON THE HISTORICAL BOOKS.

anertained. Joshuas delivg written the great part of the book which bears his name; and Samuel may have been the author of Judges and a part of the books of Samuel. Ezra and Nehemiah probably composed those books which have been called after them; but more than this we cannot say. Another and much more interesting question presents itself to the thoughtful reader. Whence did the authors obtain their information? It could not have been in all cases from personal knowledge, for the book of Judges embraces the history of about five hundred years; Samuel of more than a hundred years; Kings of four hundred and fifty years; and Chronicles of a still longer period. Direct revelation from God was, of course, possible. Some of the facts and events recorded were confusedly obtained from that source; but we have no evidence that ever ordinary human history was revealed. The analogy of Scripture is altogether opposed to such a theory. Whatever came within the sphere of archibiological observation was recorded in the ordinary way. There was no new revelation of it to the mind of the historian; and there was no supernatural power exerted farther than was necessary to enable fallible man to write observed facts with infallible accuracy.

In the book of Genesis we have some incidental evidence of the sources from which Moses obtained his information. Close observation shows that even the ordinary reader traces of distinct narratives, or documents, sometimes overlapping each other, and recording events from different points of view, and with different details. These documents generally begin with some set phrase, such as, *These are the generations of the heavens and the earth,* Ge. 2:4; *This is the book [or writing] of the generations of Adam,* ch. 5:1; *These are the generations of Shem,* ch. 11:10; *Now these are the generations of Esau,* ch. 36:1. The details of facts, of genealogies and lists of names, and of long conversations, are given with a minuteness and circumstantiality which indicate an author or eye-witness. My belief is that the language used is the language of the time and place; and the general style, show distinctive individuality. My belief in the historical accuracy of the narratives in Genesis is strengthened by the fact that the people of all the ages who have read Genesis, and were not restrained by the influence of a copyist, have been struck by its infallibility.

In addition to the documents which Moses appears to have used in the preparation of the book of Genesis, he mentions and quotes from a separate work, *The Book of the Wars of the Lord,* Nu. 21:14, 15. The title and the quotation show that this must have been a collection of odes, composed at different periods, to celebrate the wars waged by Israel under the guidance of Jehovah. They may have been connected by brief annals to form a continuous history, comp. Nu. 21:17-18; 27:3. The authors of the succeeding historical books of the Old Testament seem to have made full use of national records and contemporary annals. Joshua, Jacob, Joseph—their records—were handed down from period to period, and were passed on to the sons of Israel. These records were handed down from period to period, and were passed on to the sons of Israel. The records were handed down from period to period, and were passed on to the sons of Israel. The records were handed down from period to period, and were passed on to the sons of Israel.

The persons of the several patriarchs, the sacred writer refers to a fuller history of the events of that important period to the Book of the Acts of Solomon, 1 Ki. 11:41; and the character of the reference implies that the writer was himself largely indebted to that book. In regard to the history of King David the author of 1 Chronicles says:—Now the acts of David king, and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of God the seer; with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries,* 1 Ki. 29, 29, 30. In one or other of the historical books, reference is made to the following works: *The Prophecy of Ahijah the Shilonite,* 1 Ki. 14:19; *The Prophecy of the Book of the Chronicles of the Kings of Judah,* 2 Ch. 2. 7. The last two are probably identical, and are referred to very often both by the writers of Kings and Chronicles. The work must have been very large, and perhaps an official or national record of the leading events which occurred both in the northern and southern kingdom. Mention is likewise made of histories or annals written by Jehu the son of Hanani, 2 Ch. 16:9; by Jeiel the prophet, 2 Ch. 26:22; by Hesaias (rendered in the English version "the sayings of the Seer," 2 Ch. 32:19); and of *The Chronicles of King David,* 1 Ch. 27:1. These were probably contemporary works, from which the sacred writers extracted, under divine guidance, the facts which they were to present to the world.

It has been objected to the view of the consensus with regard to the original sources of the book of Genesis, that the art of writing was unknown in those prehistoric times. If this can be proved, the theory of written documents is untenable. But the art of writing with ink upon papyrus was known in Egypt long before the days of Moses. A number of Egyptian papyri, written in the hieratic character, are now in the British Museum, all of which are of the age of Moses or anterior to it. There is one in the Bibliothèque Imperiale at Paris, which appears to have been written two centuries before Abraham migrated to Palestine. Recent discoveries have disposed of this argument, and have established the fact that the art of writing with ink upon papyrus was known in those prehistoric times.

The foregoing considerations give an additional antiquarian interest to the historical books of the Old Testament. We recognize in them not merely the earliest specimens of literature, but venerable records handed down from periods when most of us have been accustomed to think of a means of forming a story which did not exist. It seems to me highly probable that to Adam the revelation of God's creative work was first made, and by him was recorded; and that to him we are indebted for the striking narrative of his conversation with God in Eden, and for the whole account of the fall. Noah was the natural historian for the deluge. Abraham was his own biographer, and we find in his life just such simple and graphic details of facts, incidents, and conversations as an eye-witness would record. Joseph alone could have written so fully the story of the Mosaic authorship or plenary inspiration of the Pentateuch. It seems to me that the Mosaic authorship is implied in the story of the book of Exodus, and in the account of the deliverance by Adoniram, and the meeting with Jehovah at Mahanaim. Joseph was probably the last whose personal memories Moses embodied in his history.

To some this view may appear strange; it may perhaps run counter to their early impressions, or to what may be called traditional theory. But does it detract from the authenticity of the sacred history? Does it contradict one single passage in God's Word? Does it tend to the least to confuse the truth of the Mosaic authorship or plenary inspiration of the Pentateuch? It seems to me that it tends to enunciate the idea that the Mosaic authorship is implied in the story of the book of Exodus, and in the account of the deliverance by Adoniram, and the meeting with Jehovah at Mahanaim. Joseph was probably the last whose personal memories Moses embodied in his history.

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THE BOOK OF JOB.

By whom the book of Job was written is uncertain, and conjecture is useless. It is, for the substance of it, a true history of real facts. Job is represented as of Job's life; the rare use of the divine name Jehovah, and frequent use of Shaddai, or Almighty and All-sufficient; the remarkable remains of religion in the division of the Red Sea, or to the appearance of God to the Israelites in the wilderness, which lay at a great distance from the land of Uz; strongly except one to Job's sufferings and marks of God's mercy, many years before. We have here, (1) The history of the dispute between him and Eliphaz, Bildad, and Zophar, his friends, Whether remarkable judgments be certain token of the wickedness of those upon which they are often proper in this world while the godly are exposed to manifold calamities. The scope of his friends is to prove that no good man is subjected to extraordinary and death in your own life.

The age of Job by a subject of deep interest to the biblical scholar. We have no direct evidence bearing upon it. Jewish tradition assigns to it and customs it portrays; and on its reference to, or silence regarding, the great facts and personages of sacred history. It has certain peculiarities. It has a closer affinity to the Arabic than any of the inspired writings, arising from entirely different from those found in the later Hebrew writings. The story of the book—its terse, rugged, and highly poetic language—meets the narrative and portions of the writer, 'belong equally to a period when thought was slow, but profound and intensely concentrated,' when the weighty and ornamental sayings of the wise were known, was rarely, before language had acquired clearness, fluency, and flexibility, but lost much of its freshness and native force.' The manners and hospitality, the sudden and sweeping reverses of fortune, are all characteristics of the earliest patriarchal age. The nearest approaches to them in the histories of the period. Yet there is no straining in it—it aims at effect; all is easy, natural, simple, affecting. Clear proof that the reader was partially familiar with the narrative that shows the author must have been conversant with the events. Another consideration leads to the same conclusion. The book is silent regarding man's knowledge of the Egyptian bondage, the exodus, and the event. The sanctions and penalties of the law, if known, could scarcely be passed over by the opponents of Job, while the deliverance of Israel and the system of worship, the illustrations and allusions of the book are those of the patriarchal age. Everything therefore in this book tends to show that it stands apart from all other productions of the Hebrews, belongs to a different epoch, and, in accordance with the earliest canons of criticism, to an earlier age. P.]

CHAPTER I.

1 The holiness, riches, and religious care of Job for his children, tempt Job. 13 Understanding the loss of his goods and children, in his mourning he blessed God.

THERE was a man in the land of Uz whose name was Job; and that man was perfect1 and upright, and one that feared God, and eschewed evil.2

2 And there were born unto him seven sons and three daughters.

CHAPTER II. (Vers. 1-6.) There are three persons called Uz in Scripture. The son of Aram, Gen. 10:23; the son of Nahor, Ge. 22:21; and the son of Dinah, Ge. 36:28. Hence the difficulty of deciding upon what country is called by this name. The most probable opinion, because the best supported by Scripture reference, is that which places Uz in Edom, or Idumea, as in La. 4.21, where Us and Edom are identified. The same may be seen by referring to 1 Esd. 7:11; Ezech. 49.24; Am. 1.11; and in Oh. 9 the men of Teman are described as inhabitants of Idumea, and in Job 2.11 Eliphaz is described as a Temanite. C. (Ver. 3.) Job was the greatest of all the men of the east; literally, 'the Temanite,' a people who dwelt in Arabia, and chiefly in that section of it which lay to the east of Palestine. Hence it may be concluded that the land of Us was in Arabia Petraea. Jeremiah groups it with Egypt, Philistia, Edom, and Moab, Je. 25.20, in one passage he seems to identify it with part of Edom:—Rejoice and be glad, O daughter of Edom, that dwells on the side of Uz. La. 939

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household;4 so that this man was the greatest of all the men of the east.

4 And his sons went and feasted in their houses, every one his day;5 and sent and called for their three sisters to eat and to drink with them.
There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil." Ibn er Rabi, as quoted by Lawrence Oliphant in his Land of Gilead, says: "To the prophets buried in the region of Damascus belong Job, and his tomb is near Nawa in the district of Hauran." Mohammed el Makdeshi, on page 81 of his Geography, as also quoted by Oliphant, says: "And in Hauran and Batanea lie the villages of Job and his home. The chief place is Nawa, rich in wheat and other cereals." The Hauran is the store-house of Damascus. It is a highly productive and thickly populated region. The artist who took these pictures and the writer were in Damascus when the first train went out from Damascus seventy miles into the Hauran. We give as illustrating this the court-yard of Shiek Islam in Damascus.
Satan, appearing before God,

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and worketh mischief evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land:

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

13 ¶ And there was a day when his sons and his daughters were eating and drinking in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them;

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

18 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

19 Then Job arose, and rent his mantle, and shaven his head, and fell upon the ground, and worshipped,
Satan obtaineth further leave

21 And said, 1Naked came I out of my mother’s womb, and naked shall I return thither; and the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 22 In all this Job sinned not, nor charged God foolishly.  

CHAPTER II.

1 Satan appearing again before God, obtaineth further leave to tempt Job. 2 He sendeth him with sore boils from head to foot. 3 Job reprieveth for a little time, moving to curse God. 4 His three friends condole with him in silence.

AGAIN there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord. 2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. 3 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and hath not withstood the tempter in all things? for his range was perfect. 4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. 6 And the Lord said unto Satan, Behold, he is in thine hand; but save his life. 7 So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. 8 And he set a potsher to scrape himself withal; and he sat down among the ashes. 9 ¶ Then said his wife unto him, Dost thou still retain the innocent integrity? or curst God, and die? 10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips. 11 ¶ Now when Job’s three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him. 12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. 13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.  

CHAPTER III.

1 Job curseth the day of his birth. 2 The case of death. 3 He complaineth of his pain, because of his complaint. 4 After this opened Job his mouth, and cursed his day.
did not refuse to give me suck! 13. For this should I have lain still as a ship at anchor; I should have felt none of those miseries which I now endure; but had lain quiet and undisturbed in the grave; 14. Equal to kings and great men, who lie alone in the tombs which they built for themselves; 15. And to princes, who in their life had heaped up riches and wealth; 16. Or like a concealed abortive infant, which was never numbered among men. 17. There, in the grave, the most wicked can hurt no one; and they who had been restless to torment others, enjoy the profoundest safety and rest. 18 There the prisoners and enslaved captives enjoy the most perfect ease, and die with the last wish of a voice of an oppressor or executor of labour. 19. There, a person equal in power and greatness; and the servant equal in subjection. 20. It is not strange that a man should be forced to live when his miserable condition makes him heartily abhor it; 21. Who in vain called up and shut up with God's indication that he knows no other way to turn himself. 22. For my need doth but sustain a miserable life, which is filled up with heart-sickening sols and loadarons, on account of my troubles. 23. For whatever dreadful things I fear they immediately come upon me, notwithstanding all my care to prevent them. 24. In my prosperity I never distrusted in my riches, nor indulged myself in carnal ease; yet that has not reserved me from being miserable. And in this distress I have had no rest; and yet further billows of toasting troubles are still coming upon me.

Ver. 1.[The close connection between the end of the second and beginning of the third chapter ought not to be overlooked. "After that opened Job his mouth, that opened Job his mouth, after his mouth he turned again unto his friends," and this is the last assembly of his friends. They were more careful to comfort him, and not more careless of concern to the spirit, more harrowing to the feelings of the poor, more humbleness, more watchful than the conduct of these three men. They could not comfortably converse with and comfort him; but justly has their heartless conduct made the basis of the ironical proverb, "Job's comforters." The loud lamentations, the rending of their garments, the throwing of dust on their heads, and the seven days and nights of black silence, were all, by the wasted and heart-broken sufferer, interpreted, and, as the sequel shows, rightly interpreted, in the light of insults rather than sympathy. The visit of the three friends was probably a part of Satan's work; and if so, it was surely his masterpiece. To assail the isolated, exalted, and impoverished man with hypocritical professions of sympathy, with the words of comfort and finally with coarse and cruel invective, was enough to drive him to despair. 2. It is not for the benevolent philosopher to wonder that, under such circumstances, even the most pious and godly was exhausted, and that he broke forth into those passionate utterances and arguments which are given in this third chapter. P.]

Ver. 14. [Desolate places. No country is more remarkable for its desolate and desolate tomb-palaces than the land of Canaan, where Job was born. See Laodicea or any other description of Idumea, especially at the city of Petra. C.]

Ver. 26. [This sublime and pathetic, and yet humili-}
CHAPTER IV.

The fear of the Lord, and the reverence of the righteous, is the honour of God.

1. Eliphaz reproved Job for want of religious trust. "He that heareth God's voice shall shew himself to be wise; for the wicked man shall be put to silence."

2. Then Eliphaz, a Temanite, answered and said, "If we assay to commune with thee, wilt thou be grieved? or canst thou withhold thyself from speaking?"

3. Behold, thou hast instructed many men, and thou hast strengthened the feeble knees.

4. Thy words have upheld him that was falling, and thou hast strengthened the feeble knees.

5. But now is it come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6. Is not this thy fear? thy confidence, thy hope, and the uprightness of thy ways?"

7. Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?

Elihu, the voracious and presumptuous, is the first to make his appearance. His name is given in the Hebrew as Eliphaz, and hence it appears that the King James version is correct in translating "Eliphaz" as Eliphaz. Elihu, the voracious and presumptuous, is the first to make his appearance. His name is given in the Hebrew as Eliphaz, and hence it appears that the King James version is correct in translating "Eliphaz" as Eliphaz.
The harm of inconsideration.

1. God? shall a man be more pure than his Maker?
2. Behold, he put no trust in his servants, and his angels he charged with folly.
3. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth.
4. They are destroyed from morning to evening: they perish for ever without any regarding it.
5. Doth not their excellency which is in them go away? they die, even without wisdom.

CHAPTER V.

1. The harm of inconsideration. 3. The end of the wicked is misery, correction.

2. All now, if there be any that will answer thee; and to which of the saints wilt thou turn?
3. For wrath killeth the foolish man, and envy slayeth the sly one.
4. I have seen the foolish taking root; but suddenly I cursed his habitation.
5. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.
6. Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.
7. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground.
8. Yet is man born unto trouble, as the sparks fly upward.
9. I would seek unto God, and unto God would I commit my cause:
10. Which doeth great things andemailorable; marvellous things without number:
11. Who giveth rain upon the earth, and sendeth waters upon the fields.
12. To set up on high those that be low; that those which mourn may be exalted to safety.

Ver. 7. [Misfortune does not grow like weeds out of the ground; it is rather established in the divine order of things, and is a beautiful sentiment, and characteristic of an age of prosperity and peace.]

Ver. 23. [Sons of the field. Literally, sons of the earth, the verse intimating a mutual peace; the whole is a beautiful sentiment, and characteristic of an age of prosperity and peace.

Ver. 27. [With all its parts, with all its powers, running through the whole of this speech, or rather ode. Eliphaz regards Job as the object of his condescension and condescension, and therefore punished by God. He endeavours to debase his philosophy, to stigmatize all affliction as penal; consequently the heart, cruelly tempted not a sentiment calculated to purify or spiritualize the soul. He never approaches to the sublime conception of suffering set forth by Christ or Paul—]
CHAPTER VI.

Job reproves his friends of inkindleness. 1. To him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty. 2. My brethren have dealt deceitfully as a brook, and as the stream of brooks that pass away; 3. Which are blackish4 by reason of the ice, and wherein the snow is hid: 4. What time they wax warm, they vanish: when it is hot, they are consumed out of their place. 5. The paths of their way are turned aside, they go to nothing, and perish. 6. The troops of Teman looked, the companies of Sheba waited for them. 7. They were confounded because they had hoped: they came thither, and were ashamed. 8. For now ye are nothing; ye see my casting down, and are afraid. 9. Did I say, Bring unto me? or, Give a reward for me of your substance? 10. Or, 'Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty? 11. Teach me, and I will hold my tongue; and cause me to understand wherein I have erred. 12. How forcible are these right words! but what doth my railing reprove? 13. Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? 14. Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. 15. Now therefore be content, look upon me; for it is evident unto you if I lie. 16. Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it. 17. Is there iniquity in my tongue? cannot my taste discern perverse things?
MILITARY ROAD, DAMASCUS—SETTLED BY UZ, THE SON OF ARAI, AND SAID BY THE ARABIAN HISTORIAN, MUGIR-ED-DIN-EL-IDJ.—Weintraub. Oliphant thinks, clearly shows that the land of Uz, mentioned in the legends of the prophet, says: "Job came from El-Es Uz (7), and the Damascene one of the contributors to this Self-Interpreting Bible, says that he visited a town illustrating this a view of the Military Road in Damascus.

Job, Jeremiah, xxv-29. "And all the mingled people, and all the kings of the land of Uz, "Josephus, in his Antiquities (18-4), states that the Arameans, whom the Greeks called the Syrians, were descended from Aram. Uz, who was a son of Aram settled Trachonitis and Damascus. The historian, Mugir-ed-din-el-Hambeli, in the chapter on province of Batanea, which included Hauran, was his property." And Dr. Porter, in the Hauran whose people claimed that Job was king of Batanea. We give as
1. Job casteth his desire of death.

CHAPTER VII.

Is there not an appointed time to man upon earth? Are not his days also like the days of an hireling?

2. As a servant earnestly desireth the reward of his work;

3. So am I made to possess months of vanity, and wearisome nights are appointed to me.

4. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5. My flesh is clothed with worms and colds of dust; my skin is broken, and become loathsome.

6. My days are swifter than a weaver’s shuttle, and are spent without hope.

7. O remember that my life is wind: mine eye shall no more see good.

8. The eye of him that hath seen me shall see me no more: thine arrows are upon me, and I am not.

9. As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.

10. He shall return no more to his house, neither shall his place know him any more.

—The wager and the ox never complain while they have the food of their choice. Give them other food unmeet to their taste, and their braying or lowing will soon give proof of hunger. Even so, before me set a table covered with sorrowful meat which my soul refuses to touch. I have lost all taste and relish for the world, the world is become insipid and unsavoury to me; why should I not then complain if the lower animals are so privileged? If their Maker indulge their craving appetites, why may not I call upon the death that I long for? See ver. 8, C.

11. Therefore I will not refrain my mouth, I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12. Are I a sea, or a whale, that thou settest a watch over me?

13. When I say, My bed shall comfort me, my couch shall ease my complaint;

14. Then thou shalt see my dreams, and terrify me through visions:

15. So that my soul chooseth strangeling, and death rather than my life.

16. I loathe it; I would not live alway: let me alone; for my days are vanity.

17. What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18. And that thou shouldest visit him every morning, and try him every moment?

19. How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle?

20. I have sinned; what shall I do unto thee? O thou Preserver of men, why hast thou set me as a mark against thee, so that I am a burden to myself?

21. And why dost thou not pardon my transgression, and take away mine iniquity, for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.
CHAPTER VIII.

Bildad's speech on God's justice.

1. Bildad's speech on God's justice in dealing with men according to their works. 2. He appeals to antiquity in the creation of the heavens and the earth.

THEN answered Bildad the Shuhite, and said, 2 How long will thou speak these things, and how long shall thy words of thy mouth be like a strong wind? 3 Doth God pervert judgment? or doth the Almighty pervert justice? 4 If thy children have sinned against him, and he have cast them away for their transgression; 5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; 6 If thou wouldest cleave unto God, and keep thy covenant with him; 7 Though thine beginning was small, yet thy latter end should greatly increase. 8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9: (For we are but of yesterday, and know nothing, because our days upon earth are a shadow;) And seeing thou art filled with wrath, and hast no place for me, and pourest out thine anger upon an innocent man; 10 Shall not they teach thee, and tell thee, and utter words out of their heart? 11 Can the rash go up without mire? can the flag grow without water? 12 Whilst it is yet in his greenness, and not cut down, it withereth before other herbs: 13 So are the paths of all that forget God; and the hypocrite's hope shall perish.

14 Whose hope shall be cut off, and whose trust shall be a spider's web; 15 He shall cleave upon his house, but it shall not stand; he shall hold it fast, but it shall not endure. 16 He is green before the sun, and his branch shooteth forth in his garden. 17 His roots are wrapped about the heap, and seeth the place of stones. 18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee. 19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he help the evildoers; affected by some loathsome disease of the skin, of what specific kind we cannot tell, and more conjecture, it is most probable that these are figures of speech, unprece...
Job, acknowledging God's justice,

21 Till be fill thy mouth with laughing, and thy lips with rejoicing. 4 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

CHAPTER IX.

Then Job answered and said, 2 I know it is so of a truth: but how shall man be just with God? 3 If he will contend with him, he cannot answer him one of a thousand. 4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? 5 Which removeth the mountains, and they know not; which overturneth them in his anger; 6 Which shaketh the earth out of her place, and the pillars thereof tremble; 7 Which commandeth the sun, and it riseth not; and sealeth up the stars; 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea; 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; 10 Which doeth great things past finding out; ye, and wonders without number. 11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. 12 Behold, he taketh away, who can hinder him? who will say unto him, What dost thou? 13 If God will not withdraw his anger, the proud helpers do stoop under him. 14 How much less shall I answer him, and choose out my words to reason with him? 15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge. 16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice. 17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

Josephus.

Job X.

18 He will not suffer me to take my breath, but filleth me with bitterness. 19 If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead? 20 If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. 21 Though I were perfect, yet would I not know my soul; I would despise my life. 22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked. 23 If the seoureg sly suddenly, he will laugh at the trial of the innocent. 24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; he knoweth, and who is he? 25 Now my days are sweeter than a post; they flee away, they see no good. 26 They are passed away as the swift ships; as the eagle that hasteth to the prey. 27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself; 28 I am afraid of all my sorrows, I know that thou wili not hold me innocent. 29 If I be wicked, why then labour I in vain? 30 If I wash myself with snow-water, and make my hands never so clean; 31 Yet shalt thou plunge me into the ditch, and mine own clothes shall abhor me. 32 For he is not a man, as I am, that I should answer him, and we should come together in judgment. 33 Neither is there any daysman betwixt us, that might lay his hand upon us both. 34 Let him take his rod away from me, and let not his fear terrify me: 35 Then would I speak, and not fear him; but it is not so with me.

CHAPTER XI.

1 Job, taking liberty of complaint, expostulates with God about his afflictions. 2 He complaineth of life, and crieth a little more before his death.

My soul is weary of life: I will leave my complaint upon myself: I will speak in the bitterness of my soul.

punishments, the most proud, powerful, and fierce helpers and avengers must yield to his influence, and confess their inability to relieve him, and confess their inability to relieve him. 14. How then can I, a poor, weak, unfretted wretch, answer him in judgment; or choose, give sentence, and order my words in debating with him? 15. Though my case were ever so just, nothing would become me but to make humble applications to my tremendous and omniscient Judge who contends with me. 16. And if he had graciously accepted my supplication, and even promised to grant the request of such a poor and wretched creature as I am, I could not believe it. 17. Since, without my being conscious of any uncommon wickedness, he breaks me to pieces, by a fiery whirlwind of his judgments, and multiplies my painful afflictions. 18. He allows me no interval from trouble, no ease under my sorrows, to the most tormenting troubles and bitter gries. 19. Should I be inclined to dispute with him by force, lo! he is infinitely more powerful than I. 20. Should I be inclined to dispute with him by law, who, higher than he is, doth judge, and appoint us a time or place of hearing? 21. Though I am guilty of no allowed crime, yet his majesty and holiness would make me condemn myself: and though I be no hypocrite, my attempts to justify myself before him would prove me perverse. 22. Though I were ever so perfect, I must not, on my conscience, but he will question me and dispute with me, and lay his hand upon me, and take his righteous sword upon my side, and cut off the parts of my person. 23. When the most fearful calamities fall upon sudden and terrible men, he is often, with seeming pleasure, for their trial grievously afflicts them or innocent, but he provokes the wicked, and gives the earth to be possessed by wicked men, and ruled by blind judges, who, from ignorance, misinformations, malice, or partiality, pass unrighteous sentences upon the righteous. 24. My days of prosperity have quickly passed away without substantial comfort; and my natural life, amidst innumerable sufferings, rests on to an end, more swiftly than the boat of paper reeds is hurried down the rapid stream, or the hungry eagle alights upon his prey.
Job expostulates with God: 2.

1. I will say unto God, Do not condemn me; show me wherefore thou contendest with me.
2. Is it good unto thee that thou shouldest oppress? that thou shouldest despise the work of thine hands? and shine upon the counsel of the wicked?
3. Hast thou eyes of flesh? or seest thou as man seeth?
4. Are thy days as the days of man? are thy years as man's days, 6. That thou inquirest after mine iniquity, and searchest after my sin?
7. Knowest thou that I am not wicked, and there is none that can deliver out of thine hand.
8. Thine hand hast made me, and fashioned me together round about; yet thou dost destroy me.

him, in my own vindication; for I am not such a hypocrite as you allege. But, alas! sorrows and fears press my spirit.

Ver. 1. [Job] Admits the truth of the principle enunciated at the beginning of Bildad's address; namely, that God's acts and judgments are always right and just. He goes on to show that it would be impossible for man to dispute this, for if God should even condescending to enter into controversy with man, he would not be able to give him information on one of a thousand subjects that might be brought into discussion. Fear would awe him; his finite and fallible mind would utterly fall before the infinite and infallible Jehovah. To discuss all these subjects and deal with them would be more presumption.

Ver. 9. [Aruntos—an Abin Ezra says it is a northern constellation, composed of seven stars, constituting Orion, Arunta, a star in the constellation Scorpio, Pocidai, a cluster of stars in the constellation Taurus. Of these some additional remarks will be required on ch. 38. 11, 12, 13, 14.]

Ver. 14. [Job's conception of the nature and attributes of God is clear and full. He was totally free from error and imperfect views which we discover even in the most distinguished of heathen philosophers. His conception of God is correct. But, what is the evidence that this is so? We have intimated that He is a Spirit. We have stated that He is infinite. Here God is represented as a Spirit. All these are his attributes. He is a spirit of power and justice. All things are subjected to his government. And the universe which he has created is governed by this God.]

Ver. 22. [The sufferings and afflictions of Job, 

Ver. 26. [Job's sufferings are the result of the wicked oppressor.] 27. Suddenly, the innocent will also be allowed to plead through their witnesses and unjust judgment, and thus come to the same and as the wicked.

Ver. 29. (Mourn the face of the judge. Gave not merely his. Inexorable to trial and condemnation, but righteous judgment to have their faces covered; that is, to be themselves tried and condemned by their own ungodly administration of the law. See Ex. 2. 8, 9.]

Ver. 30. [Job further pictures images and awfulness from earth the profoundest depths of the air, the gloom of the depths, the totality of the air, to describe the rapidity with which his days of happiness would be passed away.] 1 (Frowardness.)

Ver. 32. [The Hebrew word translated 'daysman,' signifying 'one who makes clear,' 'one who arbitrates in a matter. The general sense is plain enough, but the doctrinal and spiritual involved is whether Job can have any reference to the great arbitration and all the attributes of God, to which he brings up the writer and to which he brings up the writer with the writer of the work.]

Ver. 36. [The latter part of the verse suggests the idea that Job must have former some conception in his mind of one who being two natures, the divine and human,ouches]
Job XI.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?
8 It is higher than the heavens; what canst thou do? deeper than hell; what canst thou know?
9 The measure thereof is longer than the earth, and broader than the sea.
10 If he cut off, and shut up, or gather together, then who can hinder him?
11 For he knoweth vain men; seeth wickedness also; will he not then consider it?
12 For vain man would be wise, though man be born like a wild ass's colt.
13 If thou prepare thine heart, and stretch out thine hands toward him;
14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

CHAPTER XI.

1 Zophar sharply reproves Job for justifying himself. 2 God's counsels are unsearchable.

THEN answered Zophar the Naamanite, and said,
2 Should not the multitude of words be answered? and should a man full of talk be justified?
3 Should thy words be few to make men hold thy peace? and when thou art silent, shall no man make thee ashamed?
4 For thou hast said, *My doctrine is pure, and I am clean in thine eyes.*
5 But *O that God would speak, and open his lips against thee;*
6 And that he would show thee the secrets of wisdom, that *they are double to that which is;* know therefore that God *exacteth of thee less than thine iniquity deserveth.*

CHAPTER XII.

Replies. 2. Zophar denies man's wisdom. 3. He reproaches Job with his uncleanness.

REFLECTIONS.—To be weary of life before God sends us our discharge, is to be unfaithful to the post which he hath given us to maintain. In suffering times we should inquire into their cause that we may answer their end; and chiefly plead for the removal of our sin and of the condemnation on account of it. But those who are awed by the majesty of God often attempt easing their mind in sinful resolutions. And under extraordinary troubles it is hard to forbear impeaching the goodness or equity of God by sinful murmuring. The most humble prayers are often mingled with the most peevish and proud expletions. Neither the views of his omniscient discernment of all our sins, nor the almighty power of his correcting hand, can save our souls into quiet submission. Nothing but the largest supplies of grace can bridge the tongue in such a case. But when God lays them under heavy troubles! happy are they whose iniquities are pardoned in whom the depth of afflictions is to take away the sin that procured them. But if sins be great, troubles heavy, life and its companions short, death and its darkness near, let us give ourselves unto prayer. Every trouble is a call from God; and every moment of reprieve from death is an opportunity to prepare for it.

REFLECTIONS.—It is highly indecent and sinful to be abusive and passionate in religious controversy.
CHAPTER XII.

The general doctrine of God's omnipotence.

18. With him is wisdom and strength, he hath counsel and understanding.

19. Behold, he breaketh down, and it cannot be built again; he shuttetn up a man, and there can be no opening.

20. Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

21. With him is strength and wisdom; the deceived and the deceiver are his.

22. He leadeth counselors away spoiled, and maketh the judges fools.

23. He looseth the bond of kings, and girdeth their reins with a girdle.

24. He leadeth princes away spoiled, and overthroweth the mighty.

25. He removeth the speech of the trusty, and taketh away the understanding of the aged.

26. He poureth contempt upon princes, and weakeneth the strength of the mighty.

27. He discovereth deep things out of darkness, and bringeth to light the shadow of death.

28. He increaseth the nations, and destroyeth them: he enmageth the nations, and straiteneth them again.

29. He taketh away the heart of the chief of the people of the aged, and causeth them to wander in a wilderness where there is no way.

30. They grope in the dark without light, and in the region where there is no light.
JOE XIII.

3 Hold your peace, let me alone, that I may speak, and let come on me what will.
14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?
15 Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.
16 He also shall be my salvation: for an hypocrite shall not come before him.
17 Hear diligently my speech, and my declaration with your ears.
18 Behold now, I have ordered my cause; I know that I shall be justified.
19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.
20 Only do not two things unto me; then will I not hide myself from thee.
21 Withdraw thine hand far from me; and let not thy dread make me afraid.
22 Then call thou, and I will answer; or let me speak, and answer thou mee.
23 How many are mine iniquities and sins? make me to know my transgression and my sin.
24 Wherefore hidest thou thy face, and holdest me for thine enemy?
25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?
26 For thou wilt shew thy people and thy creatures, and make me to possess the iniquities of my youth, and the remembrance of my sin unto the generation of my children.
27 Thou puttest my feet also in the stocks, and strewest my path before mine enemies, and those that rise against me.
Job XIV.

As the waters fail from the sea, and the flood decayeth and drieth up;
12 So man lieth down, and riseth not: 'till the heavens be no more, they shall not awake, nor be raised out of their sleep.
13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me!
14 If a man die, shall he live again? all the days of my appointed time will I wait till my change come.
15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.
16 For now thou numberest my steps: dost thou not watch over my sin?
17 My transgression is sealed up in a bag, and thou seest up mine iniquity.
18 And surely the mountain falling cometh to nought; and the rock is removed out of his place.
19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.
20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.
21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.
22 But his flesh upon him shall have pain, and his soul within him shall mourn.
CHAPTER XV.

12 Why doth thine "heart carry thee away?" and what do thine eyes wink at?
13 That thou "turnest thy spirit against God, and lettest" such words go out of thy mouth?
14 What is man, that he should be clean; and he which is born of a woman, that he should be righteous?
15 Behold, he putteth no trust in his "saints"; yea, the heavens are not clean in his sight:
16 How much more abominable and filthy is man, which drinketh iniquity like water?
17 I will 'show thee, hear me; and that which I have seen I will declare;
18 Which wise men have told from their fathers, and have not hid it:
19 Unto whom alone the earth was given, and no stranger passed among them.
20 The wicked man "travelleth with pain all his days, and the number of years is hidden to the oppressor.
21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.
22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

The disquietude of wicked men.
The disquietude of wicked men.

23 He "wandereth abroad for bread, saying, Where is it?" he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers; 4

27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.

28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

John repayeth his friends of inhumanity.

31 Let not him that is deceived trust in vanity, for vanity shall be his recompense.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites shall be desolate, and fire shall consume the "scaberies of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAPTER XVI.

1 Job reproveth his friends of impatience toward him. He showeth the pitifulness of his case. He showeth his innocence.

Then Job answered and said,

2 I have heard many such things; miserable comforters are ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

Desolate his cities, and scatter his ill-gotten wealth. The verification of which may be specially observed among the ruined cities of Edom, where we believe Job dwelt the mills, the very tombs of which are now inhabited by such a wrecked race—wrecked in poverty and wickedness—as Job here describes. C.—It would appear that two distinct classes of sin are here traced, both of which eventually entail punishment. 1. Armoured opposition to God, described in ver. 25-27. Rebellion, immorality, and carnal security are the developments of this arrogance. 2. Callous and pernicious contumelies upon the prosperity of other men, as set forth in ver. 28. Where the poor sinner is represented as taking possession, with haughty carelessness, of those cities and houses which had been desolated by the judgment of Heaven; and who were intended to remain as perpetual monuments of God's wrath. C.

33. The olive-tree only bears fruit fully every second year. But it blossoms with equal luxuriance every year. In those years in which it does not bear the blossoms are not formed. How this is shown in the graphic, therefore, is the language of the prophet, and of the wise men. REJECTIONS.—Men too often hold fast the false principles of the world, which thus they implant: and it is much easier to treat an adversary unkindly, than to answer him with reason. Disputants often turn revilers rather than truthful arguments, and charge their opponents with things which they utterly abhor. And none are more ready to indulge pride and self-conceit in them of whom they disapprove, than in their neighbors! Old men often rather boast of their knowledge and wisdom than possess it. But surely it is a happy sight to see men so corrupt in nature, so abominable in practice, and as amazing that God should love such, and deliver them from the pit of corruption! In vain have they supposed that true knowledge the experience and observation of others, as well as equal luxuriance, are an excellent help. But how unhonored is the patience of God that can bear with wicked monsters so long! Yet little external happiness could preserve him in this world. Their seemingly purest prosperity is mingled with gall and wormwood. But if they are miserable in this world, which is their home, what must they be in death, in judgment, in hell?

CHAPTER XVI. To this Job replied, 2. Thou hast but repeated the senseless and tormenting jargon which I had heard before thee. Instead of comforting you, you plague, harass, and torment me further. With what mean you this? Do you mean to answer me in this manner? 4. Were your condition and mine exchangeable? I could easily insult you with a multitude of words, and deride you at the grave of your words; and deride you in a grave of words, and deride you in a grave of words, and deride you in a grave of words, and deride you in a grave of words.

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Mill on Jerusalem Road, Damascus—The Trading Point of the Hauran Where Job Lived. [Job xvi: 1.]—The traditions of the Arabs which make the Hauran in the neighborhood of Damascus, the home of Job, are not to be despised. In no part of the world have the native races undergone so little change as in this region. To this very day, the descendants of the contemporaries of Job, and perhaps his own, live on the same plains once occupied by their ancestors. This gives to the tradition that fixed the home of Job in the Hauran a very different value from what it would have in a country where the people were continually changing. Chrysostom, speaking of pilgrimages in his day, said: "Many pilgrims come from the ends of the earth to Arabia in order to seek for the dung hill on which Job lay, and with rapture to kiss the ground where he suffered." We give as illustrating this traditional history concerning the land of Uz a picture of the mill on the Jerusalem Road at Damascus.
Job xvii. 17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thy blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me: but mine eye poureth out tears unto God.

21 Oh that one might plead for a man with God, as a man pleads for his neighbour!

22 Where a few years are come, then I shall go the way whence I shall not return.

CHAPTER XVII.

1 Job appeareth from men to God. 6 The unmerciful dealing of men with the afflicted man astonisheth, but not discovering the righteous.

11 His hope is no longer in life, but in death.

MY breath is corrupt, my days are extinct, the graves are ready for me.

2 Are there not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid their heart from understanding, therefore shouldest thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way;

10 Whatsoever hopes you give me of recovering my wonted prosperity, even the most fixed and dear, are as an end.

11 My tormenting pains and anxious thoughts keep me awake through the night; I am not as one that geteth moments of ease, it is but little and soon over.

12 He recketh not, he regardeth not, how I am filled with sighs, and how my heart fadeth away in despondency and misery.

13 Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling and the matter of their praise.

14 If my friends were oiled stones, and my仲木 was to be a skull, and my grief, and my body was to be a skeleton.

15 Righteous saints in after-times shall be astonished at the sovereign dispensations of God, and the cruel abuse of every one who had any regard for us, with respect to me; and shall be excited to the utmost detestation of hypocrites who uncharitably censure the afflicted.

16 And, not withstanding every scandal or discouragement, persons truly righteous, whose character is of virtue and piety, and become more and more confirmed in it.

17 And as for you, my friends, either repent of your rashness, or compound my cause over again; for hitherto none of you have spoken to me.

18 Whatever hopes you give me of recovering my wonted prosperity, even the most fixed and dear, are as an end.

19 My tormenting pains and anxious thoughts keep me awake through the night; I am not as one that geteth moments of ease, it is but little and soon over.

20 He recketh not, he regardeth not, how I am filled with sighs, and how my heart fadeth away in despondency and misery.

21 Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling and the matter of their praise.

22 If my friends were oiled stones, and my body was to be a skull, and my grief, and my body was to be a skeleton.

23 Righteous saints in after-times shall be astonished at the sovereign dispensations of God, and the cruel abuse of every one who had any regard for us, with respect to me; and shall be excited to the utmost detestation of hypocrites who uncharitably censure the afflicted.

24 And, not withstanding every scandal or discouragement, persons truly righteous, whose character is of virtue and piety, and become more and more confirmed in it.

25 And as for you, my friends, either repent of your rashness, or compound my cause over again; for hitherto none of you have spoken to me.

26 He appeareth from men to God.

17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thy blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me: but mine eye poureth out tears unto God.

21 Oh that one might plead for a man with God, as a man pleads for his neighbour!

22 Where a few years are come, then I shall go the way whence I shall not return.
Job's hope is in death.

and be that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now; for I cannot find one wise man among you.

11 My days are past, my purposes are broken off, even the thoughts of my heart.

12 They change the night into day, the light is short;—because of darkness.

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when our rest together is in the dust.

CHAPTER XVIII.

1 Bildad reproaches Job of presumption and impatience. 2 The calamities of the wicked.

THEN answered Bildad the Shuhite, and said,

2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?
JOB XIX.

5 If indeed ye will magnify yourselves against me, and plead against me my reproach: 6 Know now that God hath overheaven me, and hath compassed me with his net. 7 Behold, I cry out of wrong: but I am not heard; I cry aloud, but there is no judgment. 8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. 10 He hath destroyed me on every side, and I am gone; and mine hope hath he removed like a tree.

11 He hath also kindled my wrath against me, and he counteth me unto him as one of his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily as a stranger.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though her sympathy for the sake of our dear children, who have been so dreadfully hurried into death. 18 The example of the rest, despise me, and treat me with the most abusive language. 19 The very men whom I had trusted with my secrets, and who had received the most distinguished tokens of my affection, abhor and hate me. 20 I am wasted with afflictions till I am little more than skin and bone; I am bruised till the very teeth have fallen out of my head; and I have secretly left me a mouth to complain. 21 O my friends, have pity upon me, and help me, for the hand of God is iniquitous and cruel. 22 Why, as if I were not meeting with my external calamities, do ye crucify my soul with thy reproaches? 23 O that your protestations of uprightness, and appeals to God, were in the most legible and indelible manner registered in a book of public records, for my vindication, and for the encouragement of other upright persons under the same troubles; that they were registered in the most legible manner in some marble rock or pillar, to continue legible to all generations! 25 For, notwithstanding the present miseries, I by faith know, and am firmly persuaded, that Jesus Christ, my Kinsman-Redeemer, liveth, having life in himself, and shall stand at the last Adam, upon the dust of his feet, upon the earth, in his incorruption, and appearance, and judgment to the earth. 26 And though these venomous serpents devour the whole of it, yet even in this body, when fashioned like unto his glorious body, shall I stand in my nature. 27 Whom shall I see for my own particular comfort, in my own person, when raised from the dead—though at present I am at the point of death?—through sore trouble, and earnestly longing for deliverance. 28 Ye should therefore say, Why do we persecute one in whom there is such soundness of faith, and to what hath the right cause in the present cruelly to me with some terrible judgment? Such a wrong as is your inhuman cruelty to me with some terrible judgment. May not be paraphrased thus: Though as my skin is destitute of comfort, so may ye know that to your cost that God vindicates his people and punishes their enemies.

Ver. 17. [Ten times.] This phrase is said by most ex-
JOB XX

The certain downfall of the wicked.

...dung: they which have seen him shall say,

18 Where is he?
19 He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.
20 The eye also which saw him shall see him no more; neither shall his place any more behold him.

21 His children shall seek to the "poor" and his hands shall "restore their goods."
22 His bones are full of the "sin" of his youth, which shall lie down with him in the dust.
23 Though wickedness be "sweet" in his mouth, though he hide it under his tongue;
24 Though he spare it, and forsake it not, but keep it still within his mouth.
25 Yet his meat in his bowels is turned, it is the "gall" of asps within him.
26 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.
27 He shall suck the poison of asps: the viper's tongue shall slay him.
28 He shall not see the rivers, the "floods, the brooks" of honey and butter.

21 That "wherewith he laboured" for shall he re-
22 And shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.
23 Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away a house which he built not,
24 Surely he shall not feel "quietness" in his belly, he shall not save of that which he desired.
25 There shall none of his meat be "left:" therefore shall no man look for his goods.
26 In the fulness of his sufficiency shall he be in straits: every hand of the "wicked" shall come upon him.
27 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.
28 He shall flee from the iron weapon, and the bow of steel shall strike him through.
29 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall, and terrors are upon him.
30 All "darkness" shall be hid in his secret places: a fire not blown shall consume him; it shall attend him to hell.
31-14. If he with great fondness and pleasure indulged himself in his wickedness, it shall prove most bitter, unwelcome, painful, and destructive to him in the fearful miseries attending it. 15. The riches which he has greatly and unjustly got into his possession, he shall be forced to restore with great shame and torment. God shall so torment him with reproaches and all manner of accusations that he shall be sick of them. 16. That which he has so eagerly in getting shall bring up him the most terrible, painful, and destructive judgments. 17. Never shall he enjoy the least rest or comfort in all his plenty of outward things. 18. He shall be obliged to restore the hire which he unjustly withheld, or, even what he laboured for...
The portion of the wicked shall go ill with him that is left in his tabernacle.

27. The heaven shall reveal his iniquity; and the earth shall rise up against him. 28. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. 29. This is the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAPTER XXI.

1. Job abhors that even in the judgment of man he hath reason to be preserved. 2. Sometimes the wicked do so prosper that they are tempted to despise God. 3. The happiness and unkindness are alike in death. 27. The judgment of the wicked is in another world.

But Job answered and said, 2. Hear diligently my speech, and let this be your consolation. 3. Suffer me that I may speak; and after that I have spoken, mock on. 4. As for me, is it my complaint to man? and if it were so, why should not my spirit be troubled? 5. Mark me, and be astonished, and lay your hand upon your mouth. 6. Even when I remember I am afraid, and trembling take hold on my flesh. 7. Wherefore do the wicked live, become old, yea, are they mighty in power?

shall be cursed to him, and quickly lost along with his unjust gain; and he shall have no comfort in anything he has. Because he vainly oppressed the poor till he rendered them destitute, to those he violently seized houses which he built not. 20. Therefore shall he have no solid satisfaction in his own mind, but be in pain, a working woman; and shall be deprived of all his desirable things. 21. He shall scarcely have wherewith to support himself in life, and shall have no goods left for any to look after. 22. In the very height of his prosperity he shall be terribly distressed; and even his fellows in jeopardy shall consider to rend him miserable. 23. Whenever he shall attempt to do more good or harm, he shall attempt to do more harm, or shall attempt to do more good, and who dares not do it. 24. Every kind of fearful calamities shall overtake him, and who dares not do it. 25. And terrified shall the judgments of God overtake him. He shall be conscious of himself and his conscience shall seize upon him, and he shall be conscious of himself and his conscience shall seize upon him, and who dares not do it. 26. Every kind of fearful calamities shall overtake him, and who dares not do it.

CHAPTER XXI. Job immediately replied, 2. Instead of pretending to be humble, let us attentively hear my speech. 3. Permit me freely to declare my mind without interrupting me; and when I have finished my speech, let me be free to interrupt you, as you please. 4. I have made my appeal to God; and he has turned me to man, I could not but ask to find myself thus interrupted, reproached, and abused. 5. To see in me a religious and upright man so fearfully afflicted, might overwhelm you with the most confounding astonishment at the awfully dark providence of God, and at least you should wish to hold your peace while I speak. 6. For truly, when I think on it, I am filled with astonishment at my own situation and at the magnitude of my affairs. 7. But if wicked men always meet with such fearful calamities as you have pretended, whence it is they are not so furious, troubles in common prosperity and prosperity? 8. Nay, live to see their children, and children's children, settled and prosperous, and the name of their generations shall remain in the earth, and flourish in unbroken prosperity and prosperity? 9. Nay, live to see their children, and children's children, settled and prosperous, and the name of their generations shall remain in the earth, and flourish in unbroken prosperity and prosperity! 10. While their cattle are extremely healthful, prosperous, and their habitations and families live in peace and security, and are not loaded with any afflictions; 11. While their cattle are extremely healthful, prosperous, and their habitations and families live in peace and security, and are not loaded with any afflictions; 12. While their cattle are extremely healthful, prosperous, and their habitations and families live in peace and security, and are not loaded with any afflictions; 13. 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Their power is often so great and so earth that nobody dare reprove or can punish them for so that; and all men come out for fear and, by little and little take them into this state of the devil's domesticate and without any obvious difference between them. 32. Why they attempt ye to comfort me with unsubstantial hopes of

8. Their seed is established in their sight with them, and their offspring before their eyes. 9. Their houses are safe from fear, neither is the rod of God upon them. 10. Their bull gendereth, and falleth not; their cow calveth, and casteth not her calf. 11. They send forth their little ones like a flock, and their children dance. 12. They take the timbrel and harp, and rejoice at the sound of the organ. 13. They spend their days in wealth, and in a moment go down to the grave. 14. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. 15. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? 16. Lo, their good is not in their hand; the counsel of the wicked is far from me. 17. How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. 18. They are as stubble before the wind, and as chaff that the storm carrieth away. 19. God layeth up his iniquity for his children: he rewardeth him, and he shall know it.
The judgment of the wicked.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet;

24 His breasts are full of milk, and his bones are moistened with marrow:

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, Where is the house of the prince? and where are the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens?

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him what he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clogs of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

future happiness? And why doth the wildest prevarication, which is the greatest sin, continue to be the whole sum of your discourse? Especially the city God endorses, which is the cause of God or your duty, and thereby to the whole sum of your discourse?

Ver. 7. Job here meets his accusers on their grounds, and shows them the truth of the facts which the divine government doth not always approve their wickedness laid down by them. According to their theory the wicked are alone are judged and punished. But our point is to the case of the wicked men, who, notwithstanding notorious wickedness, are yet rich, prosperous, joyous, and full of children. C.

Ver. 9. God knoweth his infancy for his children. Not an unjust, but a most merciful dispensation of God; for many who disregarded themselves have been moved to conversion by seeing the evil consequences their wicked examples and principles were entailing upon their children. B.

Ver. 10. Behold, they that are on high, the principalities and powers in heaven; who then on earth shall instruct him in his government? C.

Ver. 11. [All this being true that the wicked, whether in the enjoyment of full temporal prosperity, or pinched by poverty and wasted by disease, come to the same end, and are laid in the same grave. Such being the case, what is become of the law of retribution in this world, as maintained by the friends?]

Ver. 12. [This is the summing up—the application of the whole argument. Seeing your arguments are so fallacious, your words so illogical, why do you attempt to confuse our minds with such insinuations?]

Reflections. Those who are once engaged in hot disputes often lose their way through want of attention. But what are the faults of the saints that have a gracious God to complain to when their friends refuse to hear what they say, or to regard their distresses? A great part of the disapprovals of Providence sometimes stagger the faith and hope of the best of men, the last judgment will make all clear and plain. What a certain fact, and often a sad stumbling-block to the duty of wicked men! It often hardens them in presumptuous impiety to their own destruction; but it will never reconcile a tender conscience to affront them with their wrongs and family at the greatest misery. And however different their lot on earth or the manner of their destruction, the guilty punishment in hell shall be their final portion. Let therefore their counsel, their practice, be far from me. And while I adore the highest wisdom of God in his providence, let me never comfort myself with vain words. Where there is no truth there can be no solid comfort.

CHAPTER XXII. Imagining that Job had accused God of injustice, he is now to exalt the righteous and the righteous are to be afflicted. Eliphaz, in great anger, replied. 2. Darkest thou imagine that God is a power that exalts the wicked, and so bound to reward us for it? 3. Can it add anything to his joy or profit that thou art ever so righteous and perfect? 4. Doth thou think'st thee out of reverence to thee, or for fear thou shouldst hurt him? Will he, for fear of thee, either punish thee or give thee an account of his conduct? 5. Or to make a thing of his own monstrous and unnumbered instances the true cause of thy fearful sufferings? 6. For without any just cause thou hast said it. 7. And hast not considered the miserable, the most cheap and common supports of their life. 8. But the man who was high-born, wealthy, and honoured, who did his work while he was at his service, and was sure to carry his cause at the tribunal.

9. Thou hast spoiled widows of their just property, and cruelly oppressed, broken, and crushed the orphans, taking them of all their rights and comforts. 10. Therefore entangling troubles and plagues are everywhere round about thee, and sudden and terrible accidents. 11. Or, darkness, that thou canst not see; and sudden fear troubleth thee;

12. Is God not God in the height of heaven and beheld the height of the stars, 13. And thou sayest, How doth God know can he judge through the dark cloud? 14. Clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

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Eliphaz exhorteth Job to repentance.

15 Hast thou marked the old way which wicked men have trodden? 16 Which were cut down out of time, whose foundation was overthrown with a flood; 17 Which said unto God, Depart from us, what can the Almighty do for thee? 18 He filled their houses with good things: but the counsel of the wicked is far from me. 19 The righteous see it, and are glad; and the innocent laugh them to scorn:

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth. 21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. 22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. 23 If thou return to the Almighty, thou shalt be builded, thou shalt put away iniquity far from thy tabernacles. 24 Then shall thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. 25 Yea, the Almighty shall be thy surety; and thine uprightness shall go before thee. 26 Then shalt thou have joy in the Almighty, and lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. 28 Thou shalt also set a decree as a thing, and it shall be established unto thee; and the light shall shine upon thy ways. 29 When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER XXIII.

1 Job longeth to appear before God. Job longeth to appear before God, in confidence of being heard with mercy and acquitted. 2 God, though wrangles, observeth our ways. 3 God’s decree is immutable. Then Job answered and said, 4 Ever: to-day is my complaint bitter: my stroke is heavier than my groaning. 5 Oh! that I knew where I might find him! that I might come even to his seat! 6 I would order my cause before him, and fill my mouth with arguments. 7 I would know the words which he would answer me, and understand what he would say unto me. 8 Will he plead against me with great power? No; but he would put strength in me. 9 There the righteous might dispute with him; so should I be delivered for ever from my judge. 10 Behold, I go forward, but he is not there; and backward, but I cannot perceive him. 11 On the left hand, where he doth work, I cannot behold him: he hideth himself on the right hand, that I cannot see him. 12 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

13 My foot hath held his steps; his way have I kept, and not declined. 14 Neither have I gone back from the commandment of his lips; I have esteemed the commandment of his lips, the satisfaction even in managing outward affairs, the safety in times of common calamity, the confidence in friends and towards others—that knowledge of and peace with God, that knowledge of God, that esteem of God’s word, and sincere repentance do produce! CHAPTER XXIV. Job replied, 2 Notwithstanding all your pretended advices and comforts, I have as much reason for bitter complaints as ever; and my sufferings far exceed my expressions of grief. 3 O that I were admitted into God’s own immediate presence, and allowed to present myself before his judgment-seat! 4 I would, in an orderly manner, set the justice of my cause before him, and fully support it with arguments, vindicating myself, and confuting your reproachful allegations. 5 I would insist for his decision whether I be a hypocrite or not; and that he would show me plainly why he hath so afflicted me. 6 Would he employ my humility to bear me down? No; but would mercifully strengthen and encourage me to plead with him. And suppose he should plead against me in the multitude of his strength, he certainly would lay no false charge against me, nor make any hostile attack upon me. 7 For at his throne of grace a righteous throne, such as I am, may argue the matter with him; and by this means I should fully and for ever escape condemnation, being acquitted by him as my Judge. 8, 9. I have tried all methods to obtain a fair hearing for my cause before him, but have hitherto been able to procure it. 9 He is the author of my life; and wherever I am tried at his bar I shall come off sufficiently vindicated; and it is to rend me more, or if he spare the stroke which he hath prepared for my soul, and if the stroke which he hath prepared for my soul, and if.
words of his mouth more than my necessary food.

18 But he is in one mind, and what he will do is appointed with him.

19 Therefore he Excellenceth me, and I am not his equal.

20 For my heart is high, and my eyes are raised up; therefore I look from the top of the wardrobe.

21 And I am exalted in my eyes above all the earth, and my eyelids are upon the holy place.

22 blessing.

23 If I have seen, then I am not; if I understand, then there is none with me.

24 Unless it is a spirit of vanity, for then I would speak with you; and I would not be of those that have no knowledge.

25 Is it not the fashion of man that he should be in Jacob, and be exalted in Israel?

26 When he is in the net, then he is found; when he is in the trap, then he is taken; when he is in the net, then he is caught; when he is in the trap, then he is taken.

27 Then he is in the net, and he cannot get out; he is in the trap, and he cannot get out.

CHAPTER XXIV.

WICKEDNESS goeth often unpunished.

17. There is a block judgment for the wicked.

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days? 2 Some remove the landmarks; they violently take away flocks, and feed them. 3 They drive away the ass of the fatherless; they take the widow’s ox for a pledge; 4 They turn the needy out of the way; the poor of the earth hide themselves together.

5 Boohold, as wild asses in the desert, go they to their work, rising betimes for a dew from them. 12. I have never apostatized from his doctrines nor precepts; and have more earnestly sought, more highly prized, more heartily delighted in, and more carefully stored up his words of revelation, than my necessary food, or most valuable and precious things.

5 But his purposes are unchangeable, and he immovably persisteth in inflicting me, and doeth whatsoever he pleaseth, without giving to any reason for his conduct. 14. Whatever trouble he hath intended for me he will inflict in his purposes and providential conduct there are many instances of deep mystery, of which, though both wise and just, we cannot comprehend. In consideration of his infinite majesty and wondrous infinite power, I am troubled at the tokens of his anger; and when I interpret with my understandings with me I am afraid of him. 16. For in his infinite power he hath broken and melted my heart with fiery tribulations; and I am in perpetual terror of his inflicting still heavier strokes. 17 For he keeps me still alive under these terrible troubles and perplexities, and refuseth me the favour of dying by his fearful and confounding strokes.

REFLECTIONS. Our groanings should never be heavier than our strokes. God allows us to complain of our troubles, but never to murmur at them. It is becoming for saints to be earnestly desirous of close dealings, to be particular and importunate in their requests at his throne of grace. However men abuse us, God will not only deal in equity, but even in great mercy, with his people. And it is proper always to keep up kind and exacted thoughts of him. They who fly to him in distress shall find his spiritual nourishment increased by every application; and if he acquit us, we need neither fear nor care who condemns us. But O what dark and perplexing nights of dissolution and perplexity are God’s chosen saints often afflicted with! Happy are those who, amidst all, cleave to his commandments, walk uprightly in his way, and feed themselves with his word on his word. Their trials shall issue to their lasting honour and advantage. But it is sad when the mystery of God’s counsels, and the deep purposes of his government, are so shadowed by every application; his power, and ordinary methods of providence, dispensed instead of composing our minds. Let him do what he will, he cannot but do right. However terrible he is in himself, in Christ he is infinitely engaging. Let us therefore always acquiesce in his works and delight in himself. There is no reason rashly to wish for death when God can so quickly render life a comfort to us and a service to his church.

CHAPTER XXIV. But if God always punishes the wicked in this world, as you pretend, why are not particulars of it fixed by him? And why do not those who are best acquainted with him observe the justness of his judgments? 2. Certain it is in this world, some are notoriously covetous and unjust, and open robbers. 3. They cruelly oppress widows and orphans. 4. They are busy in all the iniquity of their children. 5. In the most unconsidered manner they carry their god in a box, and employ their children in the service of the devil. 6. They reap fields and gather vineyards not their own. 7. They kill the innocent and the pure. 8. They reduce them to absolute misery, in a state similar to that of wild beasts. 9-11. While they inhumanly deprave infants of their provision, that the enslaved mothers may work, and deprive their poor underlings of the meanest necessaries of life, they force them to labour in the hardest services. 12. Those who have oppressed, wounded, or unjustly condemned, might cry to God for judgment against them; yet they are punished the slightest punishments. 13. They sin impudently in the face of the sun, and against the light of nature, conscience, and revelation; and if they do not appear guilty in our eyes, or in God’s law, and if at any time they stumble upon a good action, they quickly give it over, however easy and reasonable. 14-17. Hating the light, robbers, and cruel persons, in defiance of an all-sewing God, carry on their murder and wrongdoing in the night season. 18. I dare challenge them to experience every sort of wrong, or when they are in the habit of any sort of wrong, let them be surprised in it, or they will not be surprised.

VER. 18. (The general idea here is the quickness with which the wicked man passes away. True he may live to an old age; yet at length he must return to the dust from which he came.) REFLECTIONS. There is no doubt but that all sin will be punished; and none can know either who or what all that is before him in his outward lot. While the saints and poor, who are in the mind of God, are remarkably afflicted, the greatest sinners are often remarkably prosperous in this world. But the Lord has not forsaken the poor. He takes notice of every injury done to his children. And however by his patience they may bear with the presumptuous insult of sinners to his character and government, he will resent their wickedness at last, and even when they are not least safe, though their success promise them impunity while.
CHAPTER XXV.

Baal answereth the sovereignty of God, before whom man cannot be justified.

1. Then answered Baal the Shuhite, and said, 2. Dominion is and fear are with him; he maketh peace in his high places. 3. Is there any number of his armies? and upon whom doth not his light arise? 4. How then can man be justified with God? or how can he be cleanness that is born of a woman? 5. Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight; 6. How much less: man, that is a worm, and the son of man, which is a worm?

CHAPTER XXVI.

1. Job, representing the inscrutable spirit of Baalid, acknowledges the power of God to be infinite and unsearchable.

But Job answered and said, 2. How hast thou helped him that is without power? how savest thou the arm that hath no strength? 3. How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? 4. To whom hast thou uttered words? and whose spirit came from thee? 5. Dead things are formed from under the waters, and the inhabitants thereof.
8 The hypocrite is without hope. 

CHAPTER XXVIII.

1 Job protested his sincerity. 2 The hypocrite is without hope. 

Moreover, Job continued his parable, and said, 2 As God liveth, who hath taken away my judgment, and the Almighty, who hath vexed my soul; 
3 All the while my breath is in me, and the spirit of God is in my nostrils; 
4 My lips shall not speak wickedness, nor my tongue utter deceit. 
5 God forbid that I should justify you; till I die I will not remove mine integrity from me. 
6 My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live. 
7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. 
8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? 
9 Will *God hear his cry when trouble cometh upon him? 
10 Will he delight himself in the Almighty? will he always call upon God? 
11 I will teach you by the hand of God; that which is with the Almighty will I not conceal. 
12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain? 
13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. 
14 If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread. 
15 Those that remain of him shall be buried in death; and his widows shall not weep. 
16 Though he heap up silver as the dust, and prepare raiment as the clay; 
17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver. 
18 He buildeth his house as a moth, and as a booth* that the keeper maketh. 
19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. 
20 Terrors take hold on him as waters, a tempest stealeth him away in the night. 
21 The east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place. 
22 For God shall cast him upon, and not spare: he would *flain thee* out of his hand. 
23 Men shall clap their hands at him, and shall hiss him out of his place. 

Surely there is a vein for the silver, and a place for gold, where *they find* it. 
2 Iron is taken out of the earth, and brass is molted out of the stone. 

18 They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19 In the twinkling of an eye death shall overtake these rich sinners, and carry them off, as wretchedly poor, into the eternal state; and even perhaps without a tolerable burial or monument on earth. 20 Manifold terrors seize upon them; and some surprising calamity often hurries them unexpectedly into the other world, where the terrors of God shall overwhelm them, as the waters did the old world; and in that eternal night shall the weeping tempest of infinite wrath unexpectedly seize on and ruin them. 
21 Some violent and pestilential affliction, some raging and burning storm of God’s just judgment, hurl them out of their wonted felicity, residence, and life; and thereby delivered from their oppressions, shall return thanks to God for their deliverance.

22, 23 While God pursues them with manifold forms of unmixd and unavoidable judgments, men, who are thereby delivered from their oppressions, shall return thanks to God for their deliverance.
The knowledge of natural things.

3 He setteth an end to darkness, and searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; even the waters forgett of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh bread; and under it is turned up as it were fire.

6 The stones of it are the place of sapphires; and it hath dust of gold.

7 There is a path which no fowl knoweth, and which the vulture’s eye hath not seen.

8 The lion’s whelps have not trodden it; nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bendeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

12 But where shall wisdom be found? and where is the place of understanding?

VER. 7. [Let mine enemy be as the wicked. This is not an impeachment of evil, but a description of character, and assertion of Job’s total want of sympathy with the wicked or unrighteous, as the only persons he counted his enemies. C.]

VER. 8. [As a mast. The mast builds the most beautiful but the most fruitless mansion, of which the silk-worm is a remarkable example. Neither does any mast remain long in its house, for it soon undergoes a change, and casts aside its useless covering. C.]

REFLECTIONS.—Appeals to God ought to be necessary, deliberate, serious, and in matters of importance. Prevarication or concealment is as much perjury before God as direct falsehood asserted. But how often our high praises of God are mingled with something unkindly and disparaging! Not our most solemn vows, but Jesus’ blood and Spirit, must chiefly maintain our purity and consciousness of integrity. And while he enables to exercise a conscience void of offence towards God and men, we ought never to believe either devils or men suggesting that we are hypocrites. But it is best to refuse the calumnies cast upon us by living well. Miscreant indeed are hypocrites, whose hopes will never be crowned with enjoyment, whose professions never accepted or graciously answered, and whose religion is neither comfortable nor constant! Yet, alas! we have been guilty of all these; and they were lessons that should have been continued with hearts unweaned! Miscreant is the condition of the wicked, even at its best, in this life: and what then must it be in hell? When once dead, their riches strangely vanish, and even fall into the hands of the godly, whom they hated; nor is any habitation secure but that which is not made with hands, eternal in the heavens. And in the most alarming forms of death God often ushers wicked men into eternal fire.

CHAPTER XXVIII. No wonder that I cannot tell thee the reasons why God punishes some wicked men in the world and not all. When after, all our researches, we have so scanty a knowledge of natural things. There are secret mines for the silver, and a country for the goldsmith and refiner of gold, and iron is, with art and labour, dragged from the dust, and stones are melted into brass: 3. The miners, in the most earnest and dexterous manner, dig and have quite lost the light of day, and bring their ore from the dark caverns of the earth, where pestilential dampers and other unhealthful gases are: 4. While, with infinite labour, they drain off the springs that disturb them, they break into veins of metal about the bottom of mountains; and, unheed of the men who walk above them, they wonder in the dark bowels of the earth. 5. While the surface of the ground produces herbs and corn for food to animals; lime, brimstone, and such other things as are interesting to mankind, there are numerous stones and gold in some parts of it. 7. So many are the mysteries of these cases that we never look into them, or even to the rich and fertile country, and gospel lands, scarce have we any idea of the mental and moral system of the world, and the spiritual system. They are as many different species of trees as there are different birds that live on the earth. They wander from man to man, and from nation to nation, till the learned gallant and unlearned squire, with many more beneath scientific names, do all run together and form a great collection, as found by the people of the world. 8. 9. He breaketh the shaft by its own weight. 10. 11. 12. The dead, the past age, and the present generation, are more in number than the stars and planets, and the inhabitants of the earth. 13. God hath disposed it so that infinite things, by their own weight, should come and be used, and the weight of the earth, and the wheel, and the wheel of the world, and the wheel of the earth, should be used in the world. 14. Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say. We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

VER. 9. [That is, the surface of the earth is heaved up and tossed by the operations of the miner, just as volcanic fire heaves up a mountain. F.]

VER. 11. [Bindeth the floods. It is probable the reference of job is to the ingenious methods and gigantic efforts whereby mines were drained in his day; but of the literal binding of the floods, many are the Countries of the East; the Ganges, rescued by embankment from the sea, afford the most striking examples. Roberts’s in Illustrations refers to the same scene in the eastern waters as for irrigation; but we can see no good reason for supposing them so obscurely combined with the evident reference.

VER. 24. [The writer here refers to those great fixed laws which regulate all physical nature. These laws are divine in origin. God appointed them. He annexed to the wind the measure of its force; he distributed the seas and oceans by measure; he appointed to the rains, the lightening, and the thunder their laws. God thus rules the world in every department. C.]

REFLECTIONS.—Alas! how men rack their minds, and tell their members, to obtain riches, which, while they are enjoyed, are unsubstantial, and which quickly take to themselves wings and fly away, as an eagle towards heaven. Why are we weary in the pursuit of them? It is difficulty of their natural approach or derivation for Jesus’ hidden treasures, which answer all things and endure for ever! Surely Jesus and his mysteries, his grace, his grace, must be strangely mistaken when men can thus prefer created trifles and rarities of dust! But how great is that which God’s eye overlooks all, whose power effects all, whose purpose rules all things? Let me never dare to pry into his private councils, whereby he regulates his conduct. Let me leave the secret and awful purposes of God to the Lord. Let me and my children study what he has revealed to us as the standard of our faith, and practice his grace, by means of the providence of the Lord. And let me and my children study what he has revealed to us as the standard of our faith, and practice his grace, by means of the providence of the Lord and departing from evil.
JOB XXX.

Job calleth to mind his former prosperity and honour, and the worldly use he had made of it.

CHAPTER XXIX.

Job calleth to mind his former prosperity and honour, and the worldly use he had made of it.

Moreover, Job continued his parable, and said,
2 Oh that I were as in my days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my hands with butter, and the rock poured me out rivers of oil.

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves, and the aged arose, and stood up.

9 The princes sat down, and talked with me, and the eye of the elders did bow down.

10 I found the words of my mother, and the correction of my nurse.

11 When the ear heard me, then did it bless me, and when the eye saw me, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet to the lame.

16 I was a father to the poor: and the cause which I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then said I, I shall die in my nest, and I shall multiply my days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me men gave ear, and waited, and kept silence at my counsel.

22 And my speech dropped upon them, and they opened their mouth wide as for the latter rain.

23 If I laughed at them, they believed it not; and the light of my countenance they cast not down.

24 If I rejoiced at their fleeing, then they believed not.

25 They chose out their way, and sat chief, and dwelt as a king in the army, as that comforteth the mourners.

CHAPTER XXX.

1. Job's honour is turned into extreme contempt. 15 His prosperity into the deepest distress.

But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
JOB XXX.

his prosperity into the deepest distress.

17 My bones are pierced in me in the nightseason; and my sinews take no rest. 7

18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat. 9

19 He hath cast me into the mire, and I am become like dust and ashes. 10

20 I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not. 21

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me. 22

22 Thou liestest me up to the wind; thou causest me to ride upon it, and dissipolv my substance. 2

23 For I know that thou wilt bring me to death, and to the house appointed for all living. 24

24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction. 3

25 Did not I weep for him that was in trouble? was not my soul grieved for the poor? 2

26 When I looked for good, then evil came unto me; and when I waited for light, there came darkness. 27

27 My bowels boiled, and rested not; the days of affliction prevented me. 28

28 I went mourning without the sun; I stood up, and I cried in the congregation. 29

29 I am a brother to dragons, and a companion to owls. 30

30 My skin is black upon me, and my bones are burnt with heat. 31

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

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and abuse the greatest and best, when Providence once frowns upon them. And it is hard for wounded spirits to bear up under complicated troubles, sorrows, and diseases of body, and frowns of God. But happy are they who can by faith take up the eternal enjoyment of God as a full balance to all the troubles which they can suffer on earth. Happy are they who have the testimony of a good conscience, that in simplicity and godly sincerity they have had their conversation in this world.

CHAPTER XXXXI.  Ver. 6. Let me be tried by an upright impartial judge, that God may acknowledge and approve my integrity. 7. 8. If I have knowingly, willingly, and ordinarily wandered out of the way of my duty, have indulged my heart in covetousness or lust, or my hands in bribery and injustice, let all that I have be bestowed on others, and my children, plants, and trees be rooted up. 9. 10. If I have been enticed to unclean lust by any woman, or if I have watched for opportunities to defile my neighbour's bed, let my own wife be a slave and a whore to others. 26. 27. If I have beheld the sun or moon with any idolatrous respect, and if I have condescended to esteem them as deities, or have given them any external worship. 34. Did ever fear of men terrify me from candid confession of sin or from any other duty? or if I have concealed my faults, let me be overwhelmed with the terror and contempt of men till I be ashamed to be seen. 37. O that I had but an impartial judge, and that my accuser would give me a written charge! I should prize it as an honour, since every article would then be weighed, to test the coherence and consistency of my account, and to see of what he would accuse me.

Ver. 31. Job here means that he was kind and indulgent to a master. He admitted the great principle that all men are by nature equal. No man has a right to rule, or to tyrannize over his fellows. In all his dealings with his servants he acted in accordance with this principle. P.

Ver. 22. [This imprecatory conclusion has reference to all the hypothetical expressions from ver. 16. Job adopts this strong mode of affirming his innocence and purity of heart, as was also P.]

Ver. 35. [Job refers to the procedure in ancient courts of justice, where the accused party appealed his
38 If my land cry against me, or that the furrows likewise thereof complain; 39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life. 40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAPTER XXXI.

1 Eliphaz is angry with Job and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth. 11 He reproves them for not satisfying of Job. 10 He call to speak.

7 So these three men ceased to answer Job, because he was righteous in his own eyes. 2 Then was kindled the wrath of Eliphaz the son of Barachel the ‘Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God. 3 Also against his three friends was his wrath kindled; because they had found no answer, and yet had condemned Job. 4 Now Eliphaz had waited till Job had spoken, because they were elder than he. 5 When Eliphaz saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Eliphaz the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I am afraid, and durst not show you mine opinion. 7 I said, Days shall speak, and multitude of years shall teach wisdom. 8 But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.

9 Great men are not always wise; neither do they aged understand judgment. 10 Therefore I said, Hearken to me; I also will show mine opinion. 11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. 12 Yea, I attended unto you; and, behold, there was none of you that convinced Job, or that answered his words; 13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man. 14 Now he hath not directed his words against me; neither will I answer him with your speeches.

15 They were amazed; they answered no more; they left off speaking. 16 When I had waited, (for they spake not, but stood still, and answered no more.) 17 I said, I will answer also my part; I also will show mine opinion. 18 For I am full of matter; the spirit within me constraineth me. 19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed; I will open my lips and answer.

21 Let me not, I pray you, accept any man’s person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles: in so doing my Maker would soon take me away.
CHAPTER XXXIII.

1. Elihu offereth himself instead of God, with sincerity and meekness, to be a messenger to account of his ways, by his greatness. 14 God calleth man to repentance before he smiteth man by sudden affections, 28 and by his ministers. 31 He inviteth Job to attention.

WHEREFORE, Job, I pray thee, hear my speechs, and hearken to all my words.

2. Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3. My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly.

4. The Spirit of God hath made me, and the breath of the Almighty given me life.

5. If thou canst answer me, set thy words in order before me, stand up.

6. Behold, I am according to thy wish in God's stead; 5 also I am formed out of the clay.

7. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8. Surely thou hast spoken in mine hearing, and I have heard the voice of thy words saying.

9. I am clean without transgression, I am innocent; neither is there iniquity in me.

10. Behold the findeth occasions against me, he counteth me for his enemy;

11. He putteth my feet in the stocks, he marketh all my ways.

12. Behold, is this that art not just: I will answer thee, that God is greater than man.


14. For God speaketh once, yea twice, yet man perceiveth it not.

15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:

16. Then he openeth the ears of men, and sealeth their instruction,

17. That he may withdraw man from his purpose, and hide pride from man.

18. He keepeth back his soul from the pit, and his life from perishing by the sword.

19. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain.

20. So that his life abhorreth bread, and his soul daintily eateth.

21. His flesh shall be consumed away, it cannot be seen; and his bones that were not seen stick out.

22. Yea, his soul draweth near unto the grave, and his life to the destroyers.

23. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his righteousness;

24. Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom.

25. His flesh shall be fresher than a child's; he shall return to the days of his youth.

26. He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.

27. He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not,

28. He will deliver his soul from going into the pit, and his life shall see the light.
unto him, and cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him charge upon the earth? or who hath disposed the whole world?

14 If he set up his heart upon man, if he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now thou hast understanding, hear this; hearken to the voice of my words:

17 Shall even he that hateth right govern, and wilt thou condemn him that is most just?

18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

20 In a moment they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without transgression.

21 For his eyes are upon the ways of man, and he seeth all his goings.

22 There is no darkness, nor shadow of death, where the works of iniquity may hide themselves.

23 For he will not lay upon man more than is right, that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and takeeth away their soul from the living; and the remnant of man returneth unto their gods.
Man must humble himself before God.

37 For he addeth rebellion unto his sin; he clappeth his hands among us, and multiplieth his words against God.

CHAPTER XXXV.

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. Many cry in their afflictions, but are not heard for their wickedness.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, that thou saidst, 'My righteousness is more than 9 God's?'

3 For thou saidst, 'What advantage will it be unto thee?' and, What profit shall I have if I be cleansed from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou seest not, does what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him?

7 If thou be righteous, what givest thou him? or what receivest thou of his hand?

8 Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty. 10 But none saith, Where is God my maker, who giveth songs in the night?

11 Who teacheth us more than the beasts of God, I have been proud, I will not do evil; what I see not, doth thou teach me? if I have done wrong, I will do it no more.' This is given by Elihu as a model confession. It is not directly urged upon Job; but indirectly it is recommended to his consideration. Job was proud of his own integrity. To humble him, and bring him a suppliants to the throne of grace, was the object of all Job's afflictions.

2 That which I see not, teach thou me: if I have done iniquity, I will do no more.

3 Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I therefore speak what thou knowest.

44 Let men of understanding tell me, and let a wise man hearken unto me.

45 Job hath spoken without knowledge, and his words were without wisdom.

46 My desire is, that Job may be tried unto the end, because of his answers for wicked men.

38 In their life, will search out the cause, and turn from it to God. Humble confessions of our ignorance and crimes, earnest supplications for necessary instructions and supplies of grace, and holy resolutions to walk in his way, are necessary in all our dealings with God.

To struggle with him who best knows how to manage us, and does all things well, is at once extremely foolish and criminal. But, alas! how often the best of men, when left to their own passions under heavy troubles, practically take part with God's enemies, insult his friends, and stagger against himself! And when they do this, it is a distinguished kindness faithfully to reprove them, and to help them to see and be affected with their offence.

CHAPTER XXXV. Ver. 9-13. Many, under terrible troubles, cry to God for relief, and for vengeance on their oppressors; but as their prayers are mingled with no faith in God or kind sense of his goodness, but merely forced from them by the pressure of their distress and the haughty violence of their oppressors, God pays no regard to them. 14, 15. Therefore, although they complained that he hath not, and despairs that he will ever appear for their relief, yet he still attends to wisdom and equity in every dispensation; therefore the time will at last and nearly look, and remember and remember that it is because there is nothing of this in thy carriage that God has thus severely afflicted thee; and because of thy excess and pride he has disregarded thy former prosperity, and overlooks thy present extremity of trouble. 16. And it is owing to thy spirit of coolness of heart and the wicked words and proverbs proceeded out of thy mouth.

10. To glory in afflictions, and to render thanks for disasters and persecutions, are undoubtedly beyond the power of flesh and blood; but are the constant evidences and symptoms of divine grace.

See Ps. 42, 43; Ps. 87. 5; Ps. 88. 29. C.

16. The sense is, And now, because his (God's) wrath hath not visited us hitherto, but sometimes has been shown in this world, and because he (God) does not clearly take cognizance of guilt, . . . therefore Job will open his mouth to vanity, and will multiply words without knowledge (Wordsworth).

REFLECTIONS.—There is great need to be well rooted in the knowledge and faith of God's infinite greatness and goodness, in order to prevent many fatal mistakes in principle or practice. We can never make him our debtor. The best we do is unworthy of his notice; and the worst he dispenses to us is less than our insinuations deserve. Whatever trouble now attends us, it will appear infinitely profitable to us. But many groan under their troubles who never show any humiliation for sin or desire after God. Yet irrepressibly feed on all human miseries on earth, one of the most deplorable. It cannot be expected that such men's selfish prayers, whether any respect, God or the good, should issue in help from him. While they are insensible of the most distinguishing mercies they enjoy, they cannot reasonably expect deliverance from the evils they feel, or the experience of those divine joys which overwhelm every sorrow and pain. While our unhallowed hearts selly murmur and groan under our troubles, it is a mercy to be denied the removal of them. But when God corrects his saints severely for their humiliation, Satan is ever ready to drive them to despair. The greatness of their sufferings makes them to overlook their unbelief, impatience, and rashness; by which means they lose the comfort of the removal of them. It is only strong faith in God that can guide us aright through temptations and trouble. Dispair of relief is as high a reflection upon his power and grace as impiety is on his goodness and wisdom. And if our troubles are not removed but increased, it becomes us to look well if we have not provoked God by our inocent behaviour under them.

CHAPTER XXXVI. Ver. 2. Patience permit me to inform thee a little further, for I have yet something more to speak on God's behalf. While I would remove the fear from the inspiration of God's Spirit, or from his wonderful works, I will maintain the justice of God in all his works. And as sure as thou wilt not attempt to baffie thee with sophistical arguments, but as I have thoroughly enquired into the point, I will make use of no reasoning but what is sincere and solid. 5. Behold, such is the infinite
LIBRARY OF CæSAR AUGUSTUS. [Job xxxv: 16.]—"He multiplieth words without knowledge." The above picture is of a scene on the Palatine hill, known as the Library of Cæsar Augustus. Reference is made in this sixteenth verse of the thirty-fifth chapter of Job to multiplying words without knowledge. It would be very interesting to go back through the centuries and look at the volumes in the library of Cæsar Augustus. We would find, however, by comparing his library with one of the modern period, that the difference between ancient books and modern books consists in the fact that ancient books, especially outside of the range of history, were made up of words without knowledge, while it is characteristic of the books of modern times, that the words they contain must be based upon accurate knowledge of the facts which they describe.
God is just in his ways.

the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear *vanity*, neither will the Almighty regard it.

14 Although thou sayest *thou shalt not see him, yet judgment is before him; therefore trust thou in him.

15 But now, *because it is not so*, he hath visited in his anger; yet he knoweth it not in great extremity.

16 Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

CHAPTER XXXVI.

1 Elisha knew how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

E LIHUI also proceeded, and said,

2 Suffer me a little, and I will show thee that I have yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will include righteousness to my Maker.

4 For *truly my words shall not be false*: he that is *perfect in knowledge* is with thee.

5 Behold, God is mighty, and *despiseth not any*: he is mighty in strength and wisdom.

6 He *preserveth not the life of the wicked*, but *giveth right to the poor*.

7 He *withdraweth not his eyes from the righteous*: but with kings are *they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be bound in fetters, and be held in cords of affliction*,

9 Then *he showeth them their work, and their transgressions that they have exceeded*.

10 He *openeth also their ear to discipline, and commandeth them that they return from iniquity.*

power and wisdom of God that he never despises any, however mean!

6. He will bestow no solid happiness upon wicked men, but will do justice to the humble, poor, and afflicted. 7. He never ceases his special care of the righteous; but sometimes advances them, however poor, to the highest stations; and communes, establishes, and exalts them therein. 8-10. Or if they be brought into and fixed in sore troubles, he by that means makes them consider their ways, discern their sinfulness, and turn from it to himself. 11. If their afflictions effect their reformation to piety and virtue, great and manifold shall be the blessings and comforts bestowed upon them here and hereafter.

2 But if, notwithstanding their troubles, they continue obstinate in wickedness, they shall be cut off by some fearful calamity, and shall perish in their ignorance, folly, and sin. 15. Thus hypocrisy hearkens up treasures of wrath for themselves; they neglect to implore God's help and deliverance in their troubles; therefore their life is early cut off, in a fearful storm of his wrath, by some exemplary judgment in death; and through eternity he reckons them with, and punishes them as, the cursed and abominable. 15. But he doth compass the poor and humble in their affliction, and teaches them to know and practise their duty under it. 16. And had he not behaved himself aright under such pressures, he would even now have delivered thee from thy pressing and tormenting troubles into a state of freedom and ease, and there should have been no occasion to straiten thee; and that which fell from heaven by thy table should be full of fatness. 17. But thou hast eternally pleaded the cause of the wicked, and justified their reproachful murmurings against the providence of God: therefore his just indignation has already seized thee, and has increased thy affliction. 18, 19. Since he is manifesting his hot displeasure against thee, take heed lest he cut thee off without remedy; and then no ransom, however great, can redeem thee thy life again; nor will all the united power and virtue in the world be able to deliver thee, if God resolve to destroy thee. 20. Never wish for a period of awful judgments, in which multitudes of men are often destroyed amidst all their comforts and enjoyments.

21 Never speak nor write any temperate speeches concerning God's providential procedure. Thus shalt thou be chosen in, and placed out of the presence of affliction. 22. God is alone who can efficaciously punish and save; and none can cast down, scourge, instruct, or govern like him. Pretend not therefore to direct him. 23. None hath directed him how to govern the world, or can call him to account for his management. None can charge him with anything unjust or improper. Never therefore rashly criticize his proceedings. Thou shouldst always admire and speak honourably of his works of creation and providence, which men cheerfully behold, and freely confess. 24. But to the righteous of whatever rank, Ps. 94. 16. J. L. 9. 16. P. 5. 6. and also perfectly accordant with fact, for even when the righteous are not on the throne in person, they are there by influence. See Matt. 6. 20.
CHAPTER XXXVII.

He is to be feared because of his strength.

1 Athis also my heart trembleth, and is moved out of its place.

2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doth he, which we cannot comprehend.

6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

7 Ver. 18. ['Because of anger rebel not against his stroke; let not your soul refuse to obey the voice of God which you may be able to offer] tempt him to sin.' P. C.

Ver. 17. ['Because rain is so common, men seldom calculate the expenditure of the king's stock and distribution. Yet, lo! without hand, it waters and fructifies the whole earth, while all the men of the world could not calculate what they would spend in a rainy season.' P. C.]

31.ва. 'Judge ye the people. The old world with the deluge; Sodom and Gomorrah with lightning, thunder, &c. Yet by them he also fructifies the earth and provides food for every living thing. So various are the purposes for which his wisdom employs the same natural agents.' P. C.

REFLECTIONS.—Plain and important speeches for God deserve the most fixed attention. Faithful souls are always acquainted with God's dispensations from men's foolish and sinful aspersions; and truth and simplicity of speech always become such as provoke themselves to God's good ways. It is proper that we should always retain exalted thoughts of God: that he thinks none below his notice, however mean; countenances none of the wicked, however great; it always ready to redden the injured; takes a peculiar pleasure to protect those that are good; and brings special rain on hypocrites, as the treacherous enemies of his government. If God exalt me to honour, let me exert myself for the welfare of mankind, and pressure for my account to him. If he afflict me, let me thankfully believe it does to discover my past sins, and to dispose me to receive his sanctifying instructions; and if he deliver me, let me see that his kindness stems from a real love to me, without fear, lest my stupidity and dissipation should issue in the suffering of his everlasting judgment. In affliction let me never be secure or make light; for it is only my little world, and not my own to withstand or avoid it. Let me never dare to persevere in self-indulgence or quarrelling with God; never dare to prescribe to him who is an absolute ruler, an incomparable teacher, and unexpectedly just in all his procedure; and with whom neither riches can relieve nor darkness conceal. In the glory of his works let me discern the perfections of his nature. If he makes the clouds fountain to the lower world and walk to the upper, let me view everything formed in them—rain, hail, snow, or thunder—as his workmanship. And while I am here, let me live by faith, not by sight. Whom, have we a reason to blame for its promptitude and clearness of its effects? and why should we be quite confounded by their dazzling glory. 21. And just now men cannot look upon the bright shining of the sun or moon, and describe every part of the cloud. 22. The godlike glancing sun shines clearly by the purifying nigh winds; and upon God is a robe of transparent splendour, and an essence, perfection, purposes, or works. His power indeed is infinite: but he will not afflict his people in their own destruction. Men should therefore stand in awe of him and beware of quarrelling with his conduct; for he regards none who are wise in their own eyes, and clear in their own sight. P. C.
God's wisdom is unsearchable.

7 He 'sealeth up the hand' of every man; that all men may know his work.

8 Then the beasts 'go into dens, and remain in their places.'

9 Out of the south a cometh the whirlwind and cold out of the north.

10 By 'the breath' of God frost is given; and the breadth of the waters is straitened.

11 Also by 'watering he weareth the thick cloud: he scattereth his bright cloud,'

12 And it is 'turned round about by his counsellors, that they may do whatsoever he commanded them upon the face of the world in the earth.'

13 He 'causeth it to come, whether for correction, or for his land, or for mercy.'

14 Hearken unto this, O Job; stand still, and consider the wondrous works of God.

15 Dost thou know when God disposeth them, and causeth the light of his cloud to shine? Dost thou know the 'balancings of the clouds, the wondrous works of him which is perfect' in knowledge?

16 How 'thy garments are warm, when he quieteth the earth by the south wind?'

17 Hast thou 'spread out the sky, which is strong, and as a molten looking-glass?'

18 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

19 Shall it be told him that I speak? If a man speak, surely 'he shall be swallowed up.'

20 And now men 'see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.'

21 Fair weather cometh 'out of the north: with God is 'terrible majesty.'

22 Touching the Almighty, we cannot find him out: he is 'excellent in power, and in judgment, and in plenty of justice: he will not afflict.'

23 Men do 'therefore fear him: he respecteth not any that are wise of heart.'

CHAPTER XXXVIII.

1 God out of the whirlwind challenges Job to answer. 2 God, by his mighty works, convinces Job of ignorance, 31 and of weakness.

THEN the Lord answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?

7 When the morning stars sang together, and all the 'sons of God shouted for joy?'

8 Or 'who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?'

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And 'brake up for it my decreed place, and set bars and doors,'

11 And said, 'Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?'

12 Hast thou commanded the morning since thy days; and caused the day-spring to know his place,

13 That it might take hold of the ends of the earth, that the wicked 'might be shaken out of it?'

14 It is 'turned as clay to the seal; and they stand as a garment.'

15 And from the wicked their light' is withheld, and the 'high arm shall be broken.'

16 Hast thou entered into the springs of the sea; or hast thou walked in the search of the depth?

17 Have the 'gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?'

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where 'is the way where light dwelleth? and as for darkness, where is the place thereof?'

20 That thou shouldest take it to the bound thereof, and that thou shouldest know 'the paths to the house thereof?'

us to quarrel with him when we understand so little of his nature, or even of his most obvious works. And it is highly necessary to maintain the most awful, kind, and honourable thoughts of him, and the most cordial submission to everything which he does. But by what terrible harbingers doth he sometimes introduce himself to his people? If clouds thicken, if thunders roar, if lightnings flash, if rains descend, and winds blow, let me hope that my God is near, my God that saveth me.

CHAPTER XXXVIII. Uplifted in by a terrible whirlwind, to make Job more humble and attentive, God himself next addressed him, saying, 2 Who art thou that hast sought to eclips[e, misrepresent, and conceal the wisdom and justice of my providence, by inconceivable proceeding from ignorance, mistake, incongruity, and passion? 3 Now, according to thy proud challenges, prepare thyself to debate the cause with me; nay, to answer me a few plain questions; that convinced of thy ignorance, thou mayest perceive how incapable thou art of judging as to my secret counsels or mysterious providences. 4 And thou pretendest, tell me how I laid the foundations of the earth: how I planned and adjusted the whole form and boundaries of it, without referring to any plan, I settled it upon its own centre, and firmly connected all the parts of it, while angels, whom I had previously created and made to preside over the world, goodness, and power which I therein manifested. 8-11, Tell me how with banks, or even sand, I set bounds to the sea, so as if it would cover the earth, from which its waters were separated; how I covered it with thick mists and fogs, restraining its fury; how I made hollow places in the earth for it; and notwithstanding its furious raging, confined it in them! 12 Hast thou, before or since thy birth, governed the morning light, making it to observe its punctual time, and orderly to appear in its ever-varying place? 13 That it might suddenly spread itself over the whole hemisphere, that wicked men who rage in the night, being detected, might by condign punishment be restrained or cut off. 14 That the earth, as the wax beneath the seal, may put on a new form, and the things on it appear as its adornment garment. 15 And that by this light the wicked may be deprived of that success and comfort which they promised themselves in their crimes, and their tyrannical power may be repressed? 16 Hast thou ever personally surveyed the springs and rough places in the
Knowest thou, because thou wast then born, or because the number of thy days is great?

Hast thou entered into the treasures of snow; or hast thou seen the treasures of the hail;

Which I have reserved against the time of trouble, against the day of battle and war;

By what way is the light parted, which scattereth the east wind upon the earth?

Who hath divided a water-course for the overflowing of waters; or a way for the lightning of thunder;

To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth:

Hath the rain a father? or who hath begotten the drops of dew?

Out of whose womb came the ice? and the dry fountain without water;

The waters are hid as with a stone, and the face of the deep is frozen.

Canst thou find the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven; canst thou set the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

Canst thou send lightnings, that they may go, and say unto thee, Here we are?

Who hath put wisdom in the inward parts; or who hath given understanding to the heart?

Who can number the clouds in wisdom? or who can stay the bottles of heaven,

When the dust groweth into hardness, and the clods cleave fast together;

Wilt thou hunt the prey for the lion, or fill the appetite of the young lions,

When they couch in their dens, and abide in the covert to lie in wait?

Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hoofs do clave?

Canst thou number the months that they fulfill? or knowest thou when they bring forth?

Bottom of the ocean, or walked, as in state, through the closest corners of the deep, to know and direct everything there? 17. Art thou fully acquainted with all the dark caverns and inmost parts of the earth; or with the whole nature and circumstances of death and the grave, and of the eternal state? 18. Are the dimensions of the earth, with its whole substance and product, perfectly known to thee? 19–21. Dost thou, by thy great experience and long observation, fully understand the order and course of the stars in the heaven and night? or canst thou direct their motions in a proper manner? 22, 23. Art thou fully acquainted with the whole half of the night, and accurately direct it? 24, 25. Canst thou, like me, really bring them forth in the winter season or in the seasons of wanton calamities? 24. Hast thou a sufficiently clear vision of all the rocks of the night? 25. Hast thou a sufficiently clear vision of all the times of danger? 26–30. How is the way prepared for the overflowing rains, or for the lightning and thunder? and how are their motions so regularly directed? 26, 27. Is it by thy direction that the rain waters those places of the earth where no one lives to do it, or which, without seasonable rains, could produce nothing? 28–30. Canst thou form drops of rain or dew; or produce ice or frost; or tell how they are formed; and how the surface of the waters is engrossed in a kind of stone? 31. Canst thou alter the seasons of the year by restraining the influences of the heat and summer-blooming stars? or free the earth from the tempestuous influence of the winter and slow-blooming stars? 32. Canst thou make to appear, and lead round, the luminaries of the middle region of heavens in their season? Canst thou direct the round whirling pole-stars and their attendants? 33. Knowest thou all the order and laws of the heavenly bodies? Couldst thou settle the whole government of them, and their influence upon the earth? 34, 35. Canst thou, just now, by a call bring down an abundant rain on the place where thou art, or make the thunder to dart forth its flames over thine head; or do whatever thou pleasest? 36. Canst thou see, by the naked eye, the construction of thunder and lightning to strike as regularly as if it had solid wisdom and distinct perception? or didst thou give thyself any thing for it? 37. Canst thou, by a single thought, rule all the clouds of heaven; or restrain the rain when the earth is sufficiently watered? 39–41. Canst thou provide food even for the most ravenous creatures, particularly for the lions and her whales, or for old lions incapable of leaving their dens; or for the young ravens when their dams are expelled from the nest?

Ver. 1. No notice is taken of the transition from Eblis, God visible in human form, to Jehovah invisible in the whirlwind or stormy cloud. To those people who do not know Jehovah himself, but only his name, God, it is possible to draw from these verses a wrong inference. But when we consider, that in every case Jehovah himself is manifested; and that when and how these notices are given, the various appearances in Job will be more easily understood as alike manifestations of the Word that was with God, and was God. C.

Ver. 2. This ought rather to be rendered,—then darkness comes. The waters are addressed not to Eblis, who had just concluded speaking, but to Job, who said (ch. 31. 35), 'O that the Almighty would answer me! And Job applies them to himself in ch. 42. 3. P.

Ver. 7. This is a suggestive as well as a beautiful passage. The thought that the 'sons of God,' or angelic hosts, existed before the formation of the word in its present state, and the construction of the splendid home of the future human family, is farther seems to indicate that the stars had been created previous to the creation of this earth for man. P.

Ver. 9. [Bars and dores. How wonderful that the iron-bound vessels and the expected sand should bear alike burden the encroachments of the ocean! The chief bars and dores, however, are the balancing of the relative things, and the construction of the construction of the one, and on the earth of the other. Were the attractions of the sun and moon greater, and of the earth than the other? the earth would be swept over by a continuous ocean tide.]

Ver. 13. [The figure is taken from the shaking of a great floor cloth or carpet. The morning light taking hold, as it were, of the whole covering of the earth's surface, shakes off it all evil-doers. They flee from the light lest their deeds should be seen. P.]

Ver. 14. [The meaning seems to be, that it (the earth) turned round to the full light of the sun, is like the sky on which the definite impress of the signet-ring is stamped. When all was dark the linesments upon its surface were invisible, but the light revealed it, and made them stand out in bold relief.]

Ver. 15. [Darkness is the light of the wicked. They love it, and work in it. The morning sun dispels the darkness, and the power (the 'high arm') of the wicked is then broken. P.]

Ver. 24. [East wind. The east wind of Scripture is the hot or dry wind that comes from the north. In 1: 6; Job 21: 24; Ps. 48. 7; Je. 18: 17; Ez. 17: 10; 12: 4. 8. C.]

Ver. 25. [The water-course refers not to river-beds, but to the aerial channel by which the rains descend, when produced by the lightning in the sky; as by passing the electric spark through oxygen and hydrogen gases is formed. C.]
JOB XXXIX.

God's great power, and men's ignorance and weakness.

3 They bow themselves, they bring forth their young ones, they cast out their sorrows. 2. 4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent 'out the wild ass free? or who hath loosed the bands of the wild ass? 6 Whose house hath made the wilderness, and the barren land his dwelling?

7 He scourseth the multitude of the city, neither regardeth he the crying of the driver. 8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13 Gavest thou the winged goads unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgettest that the foot may crush them, or that the wild beast may break them?

16 She is hardened against her young ones, as though they were not her's: her labour is vain without fruit.

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lieth up herself on high, she scorneth the horse and his rider. 19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? 21 The glory of his nostrils is terrible.

22 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

23 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

24 The quiver ratteth against him, the glittering spear and the shield.

25 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

26 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

27 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
SOURCE OF THE JORDAN. [Jos, xi: 23.]—"Behold, he drinketh up a river, and hasteneth not: he trusteth that he can draw up Jordan into his mouth." Perhaps the two leading sources of the river are found in the Hasbany arm and the Banias tributary. The view we give above was taken at Banias or ancient Cesarea Philippi. Nothing can be imagined more beautiful than the very vigorous way the Jordan breaks from under the Hermon range of mountains, creating in ancient Cesarea Philippi a tropical vegetation. This is a very beautiful historic spot. Here is the temple with its Greek inscriptions dedicating the place to Pan and the nymphs of the fountain. Then here is abundance of game. Wild boars, foxes, jackals, gazelles, deer, hare, wolves, hyenas, bears and panthers are said to infest this region.
Job humblyse himself before God.

29 From thence she seeketh the prey, and her eyes behold afar off.
30 Her young ones also suck up blood: and where the slain are, there is she.

CHAPTER XL.

CHAPTER XL.

1 God challengeth an answer. 2 Job humblyse himself. 3 God calleth him: whereunto provesthis, that he is able to savethemself. 15 God's great power is seen in the behemoth.

Moreover the Lord answered Job, and said,

2 Shall he that *contenteth3 with the Almightyn instruct him? that he *reproveth God, let him answer it.
3 ¶ Then Job answered the Lord, and said, 4 Behold, I am vile; what shall I answer thee? I will 4lay mine hand upon my mouth.
5 Once have I spoken, but I will not answer; yea, twice, but I will *proceed no farther.9
6 ¶ Then answered the Lord unto Job out of the whirlwind, and said,
7 Gird up thy loins now like a man: I will demand of thee, and declare unto thee.
8 wilt thou also disannull my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?
10 Deck thyself now with majesty and excellency, and array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him.
12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.
13 Hide them in the dust together, and bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.
15 ¶ Behold now the behemoth, which I made with thee; he eateth grass as an ox.

his repentance not being sufficiently full. God further required him to pluck up his spirits if he could, and answer some further interrogations. 8 Wilt thou, in the manner of wicked men, arraign and attempt to overturn my sentence against thee, and my government of human affairs? wilt thou censure me as unjust in afflicting thee that thou mayest appear innocent? 9, 10. Art thou God's equal in infinite power, majesty, or glory? 11–14. Canst thou, as God, scatter abroad the tokens of thine anger; or exhibit thy frowns for the demolition and destruction of thy most powerful and invincible enemies? If so, I will acknowledge thou canst uphold thyself, and hast some pretence to contend with me; but if not, it becomes me humbly to submit to thy most afflicting providences. 15–24. But that thou mayest be further convinced of thy inability to contend with me, behold how incapable thou art of contending with the elephant or river-horse, which I formed along with thee as thy fellow-create, and not far from thy residence? He quietly feeds upon the herbs produced by the earth. Behold what strength is in his loins; what mighty force is in the warped sinews of his belly! His tail is large, stiff, and strong; as a cedar, and the strength of his trunk, he could rend cedars. The sinews of his thighs are interwoven and wrapped together; his smaller bones are as pipes of brass, and the larger ones as bars of iron for strength. He is a principal creature on earth. The mighty God, who made him, and gives him his power, can easily subdue and destroy him. The mountains afford his pasture, while the other wild beasts securely sport themselves around him. 16 Herein is the sublimity of wildness; the majesty of the animal is under the shadow of trees or reeds, growing in fens or on the banks of rivers. No outrageous overflowing of waters affrights him, or makes him to run off in haste. While he dives into a river, or drinks excessively, no terror can make him leave off till his thirst be altogether quenched.

Ver. 11. [First thing, be honorable man, and if thou fall in humbleing or condescending, thy fellow, wilt thou contend with God by thy maker and judge?]

Ver. 19. [Chief of the ways of God. The greatest size of the hippopotamus is 17 feet in length and 7 in height. His bulk and a vast animal—size and power, the only points in question, could never entitle it to the character in the text.] KEIL: It is arrogat quaffing with God afflicted saints sometimes proceeded! but it always issues in great shame and grief at last. Communion with God was a rich, and humbles a saint, and makes him glad to part with his most beloved sins. But there is need of thorough convolutions and a real, sensible deliverance. And it is unable to heal wounded consciences or to catch at comforts to be rid of convictions. Many are so humbled, God takes pleasure in debasing the proud who attempt to rival his honours. And woe to him that contemns with his Maker! But easily can that God who made him, manages, feeds, lodges, and works these monstrous animals, provide for and manage me and all my concerns! 

CHAPTER XL.

Ver. 1, 2. And to give thee another evidence of thy weakness even to contend with one of my creatures, canst thou, by a hook fastened in his tongue, nose, or jaw, draw the crocodile or the toothed whale out of the water? 3–5. Canst thou force him to supplicate thy favour to let him go, or make him enter into an agreement to serve thee? or canst thou make him a mean of divesting thyself and children? 6. Wilt thou and thy partners in catching him make a feast upon his flesh, or part your share of him among the merchants? 7. Where is the dart with which thou canst penetrate his skin, or the fish-spear that can wound his head? 8. Touch him if thou dar'st; immediate destruction will prevent thy remembrance of the conflict or repeating thy blow. 9. The hope of taking him is quite vain. The very sight of him is enough to terrify and dispirit one. 10. No, not the fiercest dare awake him when sleeping or stir him up. 11. Then is able to contend with me, who am infinitely more strong and terrible. 11. And since everything in the world is my sole property, who hath prevented me with fearers that I should repay them? or who, by first attacking me, hath forced me to submit to his terms of peace? 12. But
JOB XLII.

Job submitted himself unto God.

29 Darts are counted as stubble: he laugheth at the shaking of a spear. 30 Sharp stones are under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is without fear: 34 He beholdeth all high things: he is a king over all the children of pride.  

CHAPTER XLII.

1 Job answered and the Lord, and said, 2 I know that thou canst do every thing, and that no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge? 4 Behold, I have spoken in mine ignorance; and these things, too wonderful for me, which I knew not.

5 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

6 I have heard of thee by the hearing of the ear: but now mine eyes see thee.

7 And it was so, that, after the Lord had spoken these words unto Job, the Lorp said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have spoken of me the thing that is not right, as my servant Job hath.

8 Therefore take away now thine(bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, as my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went to take a particular view of the strength and well-proportioned parts of the monster which I have mentioned; 12 Who dare strip him of his scaly skin, or put a bridle in his mouth? 14 Who dare open his jaws? The surrounding rows of his teeth are terror itself. 15-17. They, as well as his scales, are closely and indisputably connected. 18 His mawsings, while he lies gaping in the sun, make a light to shine, and the water which he spouts up into the air reflects the sunshine. His sparkling eyes emit a reddish and bright light. 19-21. How terribly hot is the stream of breath which proceeds from his mouth or nostrils? 22 In his neck remaineth strength, and sorrow is turned into joy before him. 23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. 24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. 25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. 26 The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. 27 He esteemeth iron as straw, and brass as rotten wood. 28 The arrow cannot make him flee: slingstones are turned into stubble with him.
God accepteth and blesseth Job.

and did according as the Lord commanded them: the Lord also accepted Job. 8

10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. 11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and they did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold. 12 So the Lord blessed the latter end of Job more than his beginning: for he had four thousand head of camels, and six thousand sheep, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶ He had also seven sons and three daughters.

14 And he called the name of the first, Jemima, and the name of the second, Keziah; and the name of the third, Keren-happuch. 15 And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among his brethren.

16 After this lived Job three hundred and forty years, and saw his sons and his sons' sons, even four generations.

17 So Job died, being old, and full of days.
THE BOOK OF PSALMS.

[Redacted text due to partial visibility]
PSALM III.

The kingdom of Christ.

1 The happiness of the godly. 2 The unhappiness of the ungodly.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

The kingdom of Christ. 10 Kings are exalted to accept it.

WHY do the heathen rage, and the people imagine a vain thing?

For the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vext them in his sore displeasure.

PSALM II. Ver. 1. Why do the heathen rage? The heathen nations being madly attracted to idolatry and the Jewish worshippers only to atheism; both to the prejudice of God, and their own interests, Ps. 3:9; and for the same reasons all who inherit their principles till persecute the church. 2. The kings of the earth set themselves, etc. All in their power to deviate from their duty, and put to death their Lord and Anointed, and subject them to their power, etc. 3. The subject of the whole. The damnable malice of the heathen,

The oracles of God, as means to preserve us from temptations and corrupt principles. So God has marked such a difference, such an opposition, between them and the men of it. And when their end answers so hostile to their lives and to the glory of the divine perfections. May God's company, God's word, God's influences, God's approbation, and God's final judgment, and the very consequent thereof, be ever dear to my heart!

REFLECTIONS.—How dangerous is the company of wicked men, and how hearkening the progress of sin? They who walk in the counsel of sinners will quickly wait for opportunities of sinning, and with pleasure accompany with scorners. But precious and useful are the oracles of God, as means to preserve us from temptations and corrupt principles. So God has marked such a difference, such an opposition, between them and the men of it. And when their end answers so hostile to their lives and to the glory of the divine perfections. May God's company, God's word, God's influences, God's approbation, and God's final judgment, and the very consequent thereof, be ever dear to my heart!

REFLECTIONS.—Bitter and invertebrate is the enmity of mankind against Jesus Christ our Saviour.

The agents of hell, Jews and Gentiles, readily drop the counters of their consciences to harmonize in opposition to him! If his cause is to be run down they cordially unite in the work! And not well-grounded fear, but enraged enmity, makes the princes of the earth to oppose his kingdom, which is not of this world. But in vain are all their contrivances and fury. His church, and every believer, is fixed on a rock, against which the powers of hell and earth can never prevail. Jesus' persons are the only begotten Son of God from eternity, and declared to be such in his resurrection from the dead, and the new covenant made with them, are their everlasting foundation. His intercession, and the saving power of his Spirit, clears himself. But no dreadeful is the judgment executed on his Jewish, heathen, antichristian, or other opposers? And if the great are not good they shall receive the deeper damnation. O how mixed is the service of Christ on earth! Whilst we rejoice in him and his fulness, we need to tremble on account of our own guilt and corruption, and the snares and dangers that attend us. But holy jealousy and familiar offence produce joy unspeakable and full of glory. While the world contemn him and sit in wantonness, let my soul kiss, receive, love, adore, and submit to God's Son; so shall I be blessed in him with all spiritual blessings in time and eternity.
R UINS OF THE SYNAGOGUE AT CAPERNAUM—WHERE CHRIST HEALED THE MAN WITH THE WITHERED HAND. (PSALMS 117:7)—"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." We give this view of the ruins of the synagogue at Capernaum because it was at Capernaum that our Saviour wrought the majority of his miracles and delivered many of his discourses. The ruins at Capernaum indicate that this was once a place of importance, but now it is in a state of perfect decay and desolation. The ruins extend for half a mile along the coast and as far back into the interior. Here are fragments of ancient walls and foundations. The rank growth of bushes and weeds almost prevent travelers from making careful measurements. There are architectural fragments in the above synagogue which belong to a very ancient period. There are pieces of Corinthian caryatids, architraves, elaborate friezes and pedestals.
people, that have set themselves against me round about.

7 Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek-bone: thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

PSALM IV.

1 David prophesy and exhorteth his enemies. 2 Men's happiness consisteth in God's favour.

To the chief musician upon Neginoth, A Psalm of David.

Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still.

5 Offer the sacrifices of righteousness; and put your trust in the Lord.

6 There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

PSALM V.

1 David prophesy, and professeth to be constant in prayer. 2 God favoureth not the wicked. 3 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 to preserve the godly.

Give ear to my words, O Lord; consider my meditation.

2 Hearken unto the voice of my cry, O my King, and my God: for unto thee will I pray.

3 My voice shall thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hast tested all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

7 But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face.

9 For there is no faithfulness in their mouth: their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

10 Destroy them, O Lord; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in
PSALM VIII.

5 Let the enemy persecute my soul, and take it; yea, let him stagger down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O Lord, in thine anger; lift up thyself, because of the rage of mine enemies; and awake for me to the judgment thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the uprightness in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief musician upon *Gittith*, A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
David inciteth to praise God,

Because of his righteous judgments.

Psalm X.

1. David praises God for executing judgment. He then prays that he may have cause to praise God.

To the chief musician upon Nethphen, A Psalm of David.

I will praise thee, O Lord, with my whole heart: I will show forth all thy marvellous works.

2. I will gladness and rejoicing in thee: I will sing praise to thy name, O thou most High.

3. When mine enemies are turned back, then shall they fall and perish at thy presence.

4. For thou hast maintained my right, and my cause; thou hast sat in the throne judging right.

5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6. O thou enemy, destructions are come to a perpetual end, and thou hast destroyed cities; their memorial is perish with them.

7. But the Lord shall endure for ever: he hath prepared his throne for judgment;

8. And he shall judge the world in righteousness, because he minister judgment to the people in uprightness.

9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

10. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

11. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. 12. When he maketh inquisition for blood, he remembereth them: he forgettest not the cry of the humble.

13. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death;

14. That I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15. The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

16. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. 

17. The wicked shall be turned into hell, and all the nations that forget God.

18. For the needy shall not be always forgotten: the expectation of the poor shall not perish for ever.

19. Arise, O Lord; let not man prevail: let the heathen be judged in thy sight.

20. Put them in fear, O Lord; that the nations may know themselves to be but men. 

Psalm X.

1. David complaineth to God of the outrages of the wicked. He prayeth for redress. He profores his confidence.

Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?
PSALM XIII.

David prays for redress.

2 For lo, the wicked bend their bow, they make ready their arrow upon the string, they may privily slay at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The Lord is in his holy temple, the Lord’s throne is in heaven; his eyes behold, his eyelids try, the children of men.

5 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.

6 For the righteous Lord loveth righteousness; his countenance doth behold the upright.

PSALM XII.

David, destitute of human comfort, craves help of God. 3. He comforteth himself in the assurance of God’s judgments on the wicked, 4. and in the fulness of his promises.

To the chief musician upon Sheminith. A psalm of David. Help! Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour; with flattering lips and with a double heart do they speak.

3 The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

4 Who have said, With our tongue will we prevail; our lips are our own; who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

6 The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O Lord; thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

PSALM XI.

1 David componeth of God’s delay to help him. 2 He prayeth for preventing grace. 3 He trusteth in the divine mercy.

To the chief musician. A psalm of David. How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death;
**PSALM XVI.**

The character of a citizen of Zion.

**PSALM XV.**

The proper character of a citizen of Zion. A psalm of David.

**LORD,** who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

**PSALM XVI.**

1 David, in distress of merit, and hatred of idolatry, feith to God for preservation. He showers the hope of his calling, of a future resurrection, and life everlasting.

**preserve me,** o God: for in thee do I put my trust.

2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

3 But to the saints that are in the earth, and do the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god: they drink-offerings of blood will I not offer, nor take up their names into my lips.

**Michtam** of David.

1 Lord, thou hast prepared my soul for the day: thou hast hid me in the hiding-place from the strife of men, and from the oppression of the people. 

2 O darkness, and light, in the midst of the sons of men: they are all corrupt; there is none that doeth good, no, not one.

3 Their mouth is sharp as the serpent, and sharper than the sword: they wait in ambush for the innocent people.

4 They lie in wait for him even as the lion: he saith, I will catch me some prey, and my soul shall have饱.
PSALM XVII

1 David, in confidence, has sincerely, crave'th defence of God against his enemies. 10 He showeth their pride and enmity, and raiseth his songs against them.

2 His prayer against them in confidence of his hopes.

3 Hear the right, O Lord; attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing.

4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, that my footsteps slip not.

6 I have called upon thee; for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Show thy marvellous loving-kindness, O Lord; be gracious unto me: salvation is from the Lord.

PSALM XVI

1 Ver. 5. The Lord and his fulness, answerable to every need, every desire, is represented as a lot or portion, in allusion to the shares of Canaan, which were divided by lot, Nu. xxvii. 1, and to the shares of liquor in cups at feasts; importing how permanent, unalterable, refreshing, and strengthening he is to the enjoyment of our souls.

2 Ver. 10. Hell, with respect to David or Christ, cannot signify the place of the damned; for thither they never went; but it may include great distress of spirit, the grave, and the state of the dead.

3 Ver. 4. Another—god is not in the original, and the word supplied should rather be Messiah. The Jews have sought another, and have been in sorrow for upwards of two hundred years.

4 Ver. 9. The resolution in ver. 3 is spoken by Messiah as a priest. The title of Lev. had no inheritance but he surnamed Messiah has the same, and besides, 'heir of all things.'

5 Ver. 10. My glory resided, i.e. my soul and retribution. The soul being the most dignified—the noblest part of man, is termed in poetic imagery his Light. Reflections.—Trust in God does not merit but it secures divine preservation, as God cannot disappoint one who believes his word or rests on his new covenant promises. Our holiness cannot profit God, but it marks us his, and tends to our advantage; and next to fellowship with God that with ourselves in the most excellent and useful. But the more a believer advances in holiness, the more humble thoughts he will have of himself, in view of the pure and all-sufficient Jehovah. These shall be to him a delight; to those who bear his image as the most excellent on earth. Such as have Jesus Christ as their atonement, and God in his heart, need no idol or other sacrifices. And if we would banish idolatry, the most distant appearances of it ought to be avoided and abhorred. But happy is he who is God as their portion, their wealth and comfort by his own gospel grant! This secures against want as well as against ruin. This is the only blessedness. And O how pleasant and death, and glory through eternity. And O how pleasant death and eternity appear, when Christ is considered as our stay, as our forerunner, and God in him as our everlasting ALL IN ALL.

PSALM XVIII

1 Prayer is called mediation, because our requests ought to be seriously considered before we present them to God. It is called a lifting up of our iniquities, because our requests must be the earnest desires of our soul. It is called supplication, seeking, knocking, inquiring, to denote the humility and earnestness of our petitions. It is represented as a crying, an anxious, groaning, and breathing, to signify our great pressures and necessities, and the great earnestness of our desires after relief. It is represented as a looking, as a waiting, and as a standing before God; and, from its acceptableness to God, it is represented as a solemn or increasing.

2 Ver. 1. Hear the right. A prayer for God to hear the right absolutely, as any thing can never be a prayer of a sinner, who must ever cry, 'God be merciful.' It is the prayer of 'Jesus Christ the righteous, who know no sin,' and who ever liveth to make intercession for them who have God as their portion, and their wealth and comfort by his own gospel grant! This secures against want as well as against ruin. This is the only blessedness. And O how pleasant death and eternity appear, when Christ is considered as our stay, as our forerunner, and God in him as our everlasting ALL IN ALL.
6 In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils; and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness was under his feet.

10 And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

12 At the brightness that was before him his thick clouds passed, hailstones and coals of fire.

13 The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters,

17 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the Lord was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

22 For all his judgments were before me, and I did not put away his statutes from me.

23 I was also upright before him; and I kept myself from mine iniquity.

24 Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.  
25 With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright.

26 With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle; the Lord my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.

31 For who is God save the Lord? or who is a rock save our God?

32 IP is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath held me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but there was none to save them; even unto the Lord, but he answered them not.

42 Then did I beat them as small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the
head of the heathen: a people whom I have not known shall serve me. 44 As soon as they hear of me, they shall bow down unto me; the strangers shall submit themselves unto me. 45 The strangers shall fade away, and be afraid out of their close places. 46 The Lord liveth; and blessed be my rock, and let the God of my salvation be exalted. 47 It is God that avaengeth me, and subdueth the people under me. 48 He delivereth me from mine enemies, yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. 49 Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name. 50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

PSALM XIX.

1 The creatures show God’s glory. 2 The excellence of the divine law. 12 David prayeth for God’s grace.

To the chief musician, A psalm of David.

The heavens declare the glory of God; and the firmament sheweth his handiwork. 2 Day unto day uttereth speech, and night to night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world.

REFLECTIONS.—How close and marvellous is the connection between the creatures and his person that the same relations of God, the same words and works of God, and exercises towards God, will apply to both! Let Jesus and his people regard these truths, and live in the image of the Father, and as his Saints, his Beloved, and his Pattern. Pleasant and profitable is God to his Saints. Let them feel the power and the goodness of God, and the energy and mercy of God, to the souls that find him. He is their all and in all! Sure is their help in time of need who trust in and love him! though God may take the most awful manner to answer the prayers of his people in delivering them out of their distress, and exalting them to safety and joy. Those deliveries demand the most solemn and hearty thanksgivings, which are from great and imminent dangers, and in exact answer to earnest prayers, and which are granted by wonderful appearances, in the midst of great difficulties, and have great and lasting good effects. Happy are they who are interested in Jesus righteousness, have their corruptions abided by his grace, and are by his Spirit enabled to conquer every spiritual foe! God fights for them! who can against them! What knowledge and what skill—what strength—what activity—what courage—what protection—what satisfaction—what aJunction—are lost to them by the living, the faithful, the strong, the living, the faithful, and the unapprized God of their salvation! By firm and perfect faith, Jesus is perfecting all that grace and glory which concern them.

REFLECTIONS.—How inexcusable are atheists and idolaters, when the ever-possible heavens, the regular ascension of nights and days, and the enlightening and warming sun, teach men so much of God! But much more ye that spend your lives in the heavens, the firmament of the church, the Sun of Righteousness, and his oracles, ordinances, and ministry. Happy those hearts in which his word is sound, so pure, so perfect, so righteous, so precious, and pleasant, and hid in which its enlightening, instructing, converting, comforting, nourishing, and healing influences are felt. The more we look into this blessed glass, the more cause we shall have to admire the number and strength of our powers. Know that all our powers are from God, and that all our sin from sin. And all the acceptance of our holy services is in him, the beloved and infinitely valuable righteousness.

PSALM XX. Ver. 1. This title implies: 1. The God of his that values his lifeblood. 2. Of the exile trusting in God. 3. Of the industrious servant. 4. Kind husband and parent. 5. The singer in prayer. All which meet conspicuously in Jacob. C.

REFLECTIONS.—Neither pity nor power can except the sinner from hell. All have need for prayer; and even the greatest need this assistance from the meanest. But what an almighty helper, a kind accuser and a liberal bestower is God in Christ, as the God of his people! Is there no secret object of their trust shall soon have reason to make them feel the affection of their praise. An assured trust in him is the best way to preferment and establishment. They who reconcile all their confidences, and persevere in prayer to him, shall abide in his love, and be assured of his protection.

PSALM XXI. Ver. 2. Pure gold, the emblem of kingly power over the world, and in the church, that crown of righteousness which Jesus won, and through which his grace believers receive, 1 T. A. C. 8. Ver. 4. At this point the address of the church is generally represented as turning directly to Messiah the Son of God. This good reason for the supposed change, which neither the grammar nor the sense of the passage will admit. Does not it rather appear an address to the Father who has seated, at his right hand, his beloved Son until he shall have put all things under his feet, and destroyed every last of his enemies? 1 C. a. a. 28. C. 25.

REFLECTIONS.—Chiefly, my soul, behold here the exalted, the joyous, happiness, and blissful influences of thy Redeemer! Behold how far his kingdom and dignity is in the infinite, everlasting, and unchangeable wisdom, power, mercy, equity, goodness, and truth of the Most High! Behold the inexorable judgment which kindles upon and destroys his Jewish enemies, and all his antichristian and other incorrigible enemies! But rejoice, my soul, in these, in God thy Saviour. Rejoice at the glory with which he is crowned— 697

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The church’s confidence in God.

PSALM XX.

1 The church blesseth the king in his exploits. 7 Her confidence in God’s success.

To the chief musician, A psalm of David.

THIE LORD hear thee in the day of trouble; 2 the name of the God of Jacob defend thee. 3 Send thee help from the sanctuary, and strengthen thee out of Zion. 4 Remember all thy offerings, and accept thy burnt-sacrifice, Selah. 5 Grant thee according to thine own heart, and fulfill all thy counsel. 6 We will rejoice in thy salvation, and in the name of our God we will set up our banners; the Lord fulfill all thy petitions.

7 Now know I that the Lord saveth him anointed; he will hear him from his holy heaven, 8 with the saving strength of his right hand.

9 Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.

10 They are brought down and fallen; but we are risen, and stand upright.

11Save, O Lord; let the king hear us when we call.

PSALM XXI.

1 A thanksgiving for victory. 7 Confidence of further success.

The king shall joy in thy strength. 1 O Lord; and in thy salvation how greatly shall he rejoice.

2 Thou hast given him his heart’s desire, and hast not withholden the request of his lips.

3 For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.

5 His glory is great in thy salvation; honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever; thou hast made him exceeding glad with the condescension.

7 For the king trusteth in the Lord; and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee; they imagined a mischievous device, which they are not able to perform.

12 Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

PSALM XXII.

1 David complaineth in great discouragement. 9 He prayeth in great distress. 22 He prayeth for mercy shown him.

To the chief musician upon Aijeleth Shahar; A psalm of David.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the day-time, but thou heardest not; and in the night-season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered; they trusted in thee, and were not confounded.

6 But I am a worm; and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying,

8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother’s breasts.

10 I was cast upon thee from the womb; thou art my God from my mother’s belly.

11 Be not far from me; for trouble is near; for there is none to help.

12 Many bulls have compassed me; strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.
STONE CARVED WORK IN THE SYNAGOGUE, CAPERNAUM—WHERE CHRIST HEALED PETER’S MOTHER-IN-LAW AND MANY OTHERS. [PSALMS, XXI: 1].—
“The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!” This first verse of the twenty-first Psalm is accepted as a prophecy relating to the mission of Christ. We give to illustrate this portion of Scripture, a piece of stone work in the synagogue at Capernaum. This view was photographed on Wednesday, May 9, 1894. It was with difficulty that we reached the site of this synagogue that originally stood in Capernaum, because of the deep tangled mass of weeds and thorn bushes. The relic we see is supposed to have formed part of the synagogue which was found in Capernaum at the time of our Savior, and in which he delivered many of his discourses. Christ performed more miracles in Capernaum than in any other place. We are, as we stand in the presence of this stone, at least upon ground made sacred by the words and deeds of our Lord.
PSALM XXIV.

David's confidence in God's care and goodness.

A psalm of David.

1 THE Lord is my shepherd, I shall not want.
2 He maketh me to lie down in green pastures, He leadeth me beside the still waters.
3 He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

PSALM XXIV.

1 God's sovereignty over the whole world. 2 The citizens of his spiritual kingdom. 3 The solemn entrance of the Lord into his sanctuary.

A psalm of David.

T HE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

4 He that prepareth clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully;

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob.

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David's confidence in prayer.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, the King of glory. Selah.

PSALM XXV.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

A psalm of David.

unto thee, O Lord, do I lift up my soul.

2 O my God, I trust in thee; let me not be ashamed; let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Show me thy ways, O Lord; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

6 Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

7 Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord.

8 Good and upright is the Lord: therefore will he teach sinners in the way.

9 The meek will he guide in judgment, and the meek will he teach his way.

10 All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O Lord, pardon mine iniquity; for it is great.

12 What man is he that leareth the Lord? he shall be taught of the Lord.

13 His soul shall dwell at ease; and his seed shall inherit the earth.
12 My foot standeth in an even place: in the congregations will I bless the Lord.

PSALM XXV.
1. David sustainteth his faith, by the power of God, 4 to his love to the service of God, 9 and by his power.

THE Lord is my light and my salvation; whom shall I fear? 2 The Lord is the strength of my life; of whom shall I be afraid?

3 When the wicked, even mine enemies, and my foes, came upon me 4 to eat up my flesh, they stumbled and fell.

4 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine hand be lifted up above mine enemies round about me: therefore will I offer in his tabernacles sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

7 Hear, O Lord, when I cry with my voice, have mercy also upon me, and answer me.

8 When thouart sad, seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; 10 leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, 12 because of mine enemies.

13 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

14 I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

15 Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

PSALM XXVIII.
1. David prospeth earnestly against his enemies. 6 He blesteth God.
9 He prospeth for the people.

UNTO thee will I cry, O Lord: my rock, be not silent to 'me: lest, if thou be silent

with spiritual. Accordingly let him prayerfully and candidly consider what is the same with Ps. 27. 1, and must be confessed are all. Then let him turn to Ps. 3, 4, and compare the same with Ps. 44. 6, 7, and he find that he who confesses his iniquities in no other than Christ; no other than he who, through the blood of Jesus,avneth, is not his own body: i.e., upon whom the Lord laid the iniquities of all.

Ver. 6. Rather for they are eternal. The psalmist's knowledge of God's nature and attributes, and the sepulcher of his wondrous mercy, prompt him to this grateful acknowledgment.

Ver. 7. Thee holy from ages and generations, and now made manifest to the saints: Christ in them the hope of glory. Col. 1. 27. Christ -- that new covenant promised, Heb. 8. 0-13; 10. 16, 17, and sealed by the mediation of Christ, Heb. 8. 10-12.

Ver. 8. Integrity and uprightness. No sinner could compose, adopt, or utter this prayer, for the fear of being a sinner implies the want of both righteousness and integrity, the mercy of God, and not upon his own merits; but Christ adjoins, through the Father as one who magnified the law and made it honourable.

REFLECTIONS. — An interest in God and his love is the sum and substance of all things, peace and danger, and the more our hearts and desires are elevated from the price, vanities, and set upon God and things above, we are the more free from the false hopes which shall be disappointed: He that believeth shall not be ashamed. God never fails them that seek him. But the short-lived triumphs of obstinate transgressors shall issue in everlasting misery and confusion.

Reflect when we pray for ourselves, we must never forget our brethren. Being by nature blind and stupid in all direct way, and in strength and duty, must come from God. And none who wait on him as the God of their salvation shall ever wait in vain. For, though his everlasting love can never be disappointed: and what others have found an infallible support we may boldly depend upon. Sins of the soul, though pardoned by God, ought to be remembered by us for our humiliation. And our conscious need of God's favour must be founded on a living faith in Jesus' blood. A true knowledge of God and his ways, and wisdom to walk therein, spring from our own mercy and faithfulness. Sense of sin must drive us imploring the forgiveness and destruction of it: but no sin, however confessed, is too great for compassion. God, by his infinite power and grace, can pardon the greatest sin as the least. And the more sin God forges to us, then the more we feel we owe, and serve him: and the more we serve him, the greater shall be our happiness in life and intimacy with him. Whatever God does, however affliction, shall work together for our good. Though God and men should concur to entangle us in nets of trouble, and Satan distress our minds with his accusations, the fruit of all is not to destroy us, but to purify our sin. But over kindness resignation to afflictions must be attended with prayer for the removal of them. Though we must love our enemies, we must pray against their wickedness. And while we earnestly study the utmost uprightness in our practice, the church in general, and every member thereof, ought to share in our fervent requests.

PSALM XXVIII. Vers. 1. Misericordiae. No conscious sin ever called for judgment, but for mercy: none ever imposed upon us, but with the rod of his gently, and the staff of his righteousness; as a comforter, a friend, and a guide, to be rescued from the sins of our youth, to be pardoned, and to be comforted. Ver. 3. Who can boldly say unto God, I have walked in thy statutes? and therefore, you are mistaken.

REFLECTIONS. — While we behold Jesus Christ in a figure, as holy, harmless, undefiled, and separated from sinners, and wash our hands and heart in his blood and grace, let us observe how comfortable under calamity it is to possess us conscious innocence. Who trust in God are kept by him mighty power through faith in him; and the faith or sense of Jesus' love, and a due regard to his word, will tend to restrain from sin. But nothing is more dangerous to souls than to be insensible to it. To sit long amidst light, vain, and unprofitable discourse, is, perhaps, more deadens the heart than that which is notoriously profane. No man appears really gracious who does not study to avoid the company of the wicked. No man rightly approaches God's ordinances in the way of faith through his heart, and in the sin expiating and subduing fountain of Jesus' blood and Spirit. None can love God without loving his ordinances, and counting his services for his own, and the works of his grace in expressly marvellous and exceeding great. He who joyous the assemblies of dinners may be now, it will be infinitely dreadful to be informed of them in death or in the last judgment. And even those who walk in integrity, spring uprightness, must before God stand on the foundation of Jesus' redeeming blood and infinite mercy; and all their steadfastness in Christ or his way must be thankfully ascribed to their faith.

PSALM XXVIII. Vers. 2. My cry cometh unto me as the voice of a morning. When Satan had the power of death, Ps. 44. 14, said the highpries, who had the power of intercession, and Philem, who had the power of condemnation, came against me, to deliver me up to the devouring power.

Vers. 3. David never escaped from trouble: but Christ is gone before his heaven, waiting till all his enemies be made his footstool. C. Ver. 5. It is not to be overlooked, that after the commencement of our Lord's ministry, being most probably dead; and when his mother and brethren endeavored to approach him, Mat. 12. 46, Mat. 3. 32-33, Luke 2. 27, he defined himself and nearest relatives for who he was, and what the world and the world's mouth was. Now that he is come, in the power of his divine, literal, and also in this spiritual sense, Christ was forsaken of all his, and judged righteous judgment.

REFLECTIONS. — Happy are they to whom Jesus Christ is living in his own right. One, certain, strong, and quiet, no enemies or dangers can make us either to fear or to faint. To live near him, and to behold and to his Father's glory in ordinances here, and in heaven above, is the pleasure, the protection, the honour of a saint, and the mister of his thankful praise. Nothing can be dearer to his heart than divine peace, and to intimate and gracious fellowship with God. A sense of his presence and comfort under manifold troubles and wants. His instructions direct to safe and honourable walking amidst the most malignant enmities. Where faith in him, through his word, keeps strong and steady, no enemies or dangers can make us either to fear or to faint. To live near him, and to behold and to his Father's glory in ordinances here, and in heaven above, is the pleasure, the protection, the honour of a saint, and the mister of his thankful praise. Nothing can be dearer to his heart than divine peace, and to intimate and gracious fellowship with God. A sense of his presence and comfort under manifold troubles and wants. His instructions direct to safe and honourable walking amidst the most malignant enmities.
to me, I become like them that go down into the pit. 2

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. 3

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. 4

4 Give them according to their deeds, and according to the wickedness of their endeavours; give them after the work of their hands; render to them their desert. 5

5 Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up. 6

6 Blessed be the Lord, because he hath heard the voice of my supplications. 7

7 The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. 8

8 The Lord is their salvation, and he is the saving strength of his anointed. 9

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever. 10

PSALM XXX.

1 David exhorteth to give glory to God, by reason of his power, and protection of his people. A psalm of David.

PSALM XXX.

1 David exhorteth psalms to give glory to God, by reason of his power, and protection of his people. A psalm of David.

GIVE unto the Lord, O ye mighty, give unto the Lord the glory and strength. 2

2 Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. 3

3 The voice of the Lord is upon the waters: the God of glory thundereth: the Lord upon many waters. 4

4 The voice of the Lord is powerful, the voice of the Lord is full of majesty. 5

5 The voice of the Lord breaketh the cedar; yea, the Lord breaketh the cedars of Lebanon; 6

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. 7

7 The voice of the Lord divideth the flames of fire.
David crweth God's help,

PSALM XXXI.

1 David, showing his confidence in God crweth his help, "I re-

2 

3 gowt my trust in God's mercy. 4 I re-

4 gowt in God's calmuity. 5 He præsæth

6 God for his goodness so help me, c Jesus's music, A Psalm of David, My trust in God's mercy. 7 He præsæth

THE CANTERBURY CATHOLIC TRACT.

IN thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteous-

ness. 2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. 3 For thou art my rock and my fortress; therefore for thy name's sake, lead me, and guide me. 4 Pull me out of the net that they have laid privily for me: for thou art my strength. 5 Into thine hand I commit my spirit; thou hast redeemed me, O Lord, God of truth. 6 I have hated them that regard vanity: but I trust in the Lord. 7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; and hast not shut me up into the hand of the enemy: thou hast set me free in a large room. 8 Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my body. 10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. 11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. 12 I am forgotten as a dead man out of mind; I am like an uprooted tree.

13 For I have heard the 'slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. 14 But I trusted in thee, O Lord: I said, Thou art my God. 15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. 16 Make thy face to shine upon thy servant: save me for thy mercies' sake. 17 Let me not be ashamed, O Lord: for I am called upon thee: "let the wicked be ashamed, and let them be silent in the grave." 

18 Let the lying lips be put to silence: which speak grievous things so proudly and contemptuously against the righteous. 19 Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! 20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. 21 Blessed be the Lord; for he hath shown me his marvellous kindness in a strong city. 22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee. 23 O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewar eth the proud doer. 24 Be of good courage, and heshal strengthen your heart, all ye that hope in the Lord.
BLESSED is he whose transgression is forgiven, and whose sin is covered. 2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. 3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. 6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto me. 7 Thou art my hiding-place: thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. 8 I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye. 9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. 10 Many sorrows shall be to the wicked: but that trusteth in the Lord, mercy shall compass him about. 11 Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is therefore to be placed in God.

Rejoice in the Lord, O ye righteous, 1 for praise is comely for the upright. 2 Praise the Lord with harp: sing unto him with psaltery and an instrument of ten strings. 3 Sing unto him a new song; play skilfully with a loud noise. 4 For the word of the Lord is right; and all his works are done in truth. 5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord. 6 By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. 8 Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him: 9 For he spake, and it was done; he commanded, and it stood fast. 10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. 11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. 12 Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

13 The Lord looketh from heaven; he beholdeth all the sons of men. 14 From the place of his habitation he looketh upon all the inhabitants of the earth. 15 He fashioneth their hearts alike; he considereth all their works. 16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. 17 An horse is a vain thing for safety: neither shall he deliver any by his great strength. 18 Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; 19 To deliver their soul from death, and to keep them alive in famine. 20 Our soul waiteth for the Lord: he is our help and our shield.

REFLECTIONS.—Dreadful is the nature of sin! It, and nothing else, renders us miserable. But rich is the grace of God, and efficacious the merit of Jesus’ blood, which freely removes it. And justification through his righteousness is the grace of God integrity and holiness of heart and life! But the remains of sin must be purged out by sore troubles and wounding convictions. For there is a close connection between gospel repentance and pardon of sin. It is very, however, our repentance, but God’s mercy in Christ, that is the cause of our pardon. Hopeful is a sinner’s case when he is once brought to humble applications to a gracious God, who is more ready to pardon than we are to pray for it.
Psalm XXXIV

I will bless the Lord at all times: his praise shall continually be in my mouth. 2 My soul shall magnify him, and my spirit shall rejoice in my God. 3 My soul shall magnify him, and my spirit shall rejoice in my God. 4 I praise the Lord, and I shall be filled with his love, and he delivers me from all my fears. 5 They looked upon me, and were lightened: and their faces were not ashamed. 6 This poor man cried, and the Lord heard him, and saved him out of all his troubles. 7 The angel of the Lord encamps around those that fear him, and delivers them. 8 O taste and see that the Lord is good: blessed is the man that trusteth in him. 9 O fear the Lord, ye his saints: for there is no want to them that fear him. 10 Young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. 11 Come, ye children, hearken unto me; and I will teach you the fear of the Lord. 12 What man is he that desireth life, and loveth many days, that he may see good? 13 Keep thy tongue from evil, and thy lips from speaking guile. 14 Depart from evil, and do good; seek peace, and pursue it. 15 The eyes of the Lord are upon the righteous, and his ears are open unto their cry. 16 The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. 17 The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. 18 The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. 19 Many are the afflictions of the righteous: but the Lord delivereth him out of them all. 20 He keepeth all his bones: not one of them is broken. 21 Evil shall slay the wicked: and they that hate the righteous shall be desolate. 22 The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.
VIA DOLOROSA—OVER WHICH CHRIST WALKED TO THE CROSS OF CALVARY. [PSALMS, XXXVII:7]—"For without cause have they hid for me their net in a pit, which without cause they have digged for my soul." The Via Dolorosa is known as the mournful way over which our Saviour passed from the judgment hall to Calvary. This is a gloomy street where are arched passages, and an honored stone that has been so often pressed by the lips of pious pilgrims.

It is very interesting, however, from the standpoint of the historian and the artist, for from this neighborhood the original ideas have been secured which take form in some of the most celebrated works of European art. The way begins with the palace of Pilate and ends in the church of the Holy Sepulcher. At the commencement of the Via Dolorosa there once stood the Scala Santa or staircase which was removed by Constantine to the Basilica of Saint John Lateran in Rome.
wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

21 Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it.

22 This thou hast seen, O Lord: keep not silence. O Lord, be not far from me. 

23 Stir up thyself, and awake to my judgment, even unto my cause, O my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it; let them not say, We have swallowed him up.

26 Let them be ashamed and confounded together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

27 Let them shout for joy, and be glad, that favour my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

PSALM XXXVI.

The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found out to be hateful.

3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

5 Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

The excelling of God's mercy. 

6 Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

7 How excellently is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. 

8 They shall be abundantly satisfied with the goodness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee is the fountain of life: in thy light shall we see light.

10 O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David exhorteth to patience and confidence in God, by the different states of the godly and the wicked.

A psalm of David.

BE not thou envious against evil-doers, neither seest thou with thy eyes.

2 For they shall have no more inhabitance; but the poor and the oppressed shall possess the beauty of the land.

3 Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; and he shall perform it.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those cruelly persecuted. But a good God to plead their cause, and a good conscience to witness their integrity, are enough to comfort them. And a time is at hand when God will sufficiently recompense all the injuries done to them. However little persecutors see it, their feet stand on a slippery place, and a dreadful pit of ruin is just before them. And though we may not with evil to our worst enemies, yet we may safely with condescension to the implacable enemies of Christ and his church. Base ingratitude grievously wounds a generous spirit, when the greatest services meet with an ill requital. But let men use us as they will, it is our duty to pray for them. Though the unkindness of God cannot be laid to their charge, yet they may be concerned in the guilt. For if we with any other person, whether parents, servants, or of God's own grace and salvation.

C. Ps. 119. 66. Here is a high ground, no matter who prays to be judged in righteousness is no other than Christ the righteous; for every generous sinner must rather cry for mercy. See also ver. 29. C.

REFLECTIONS.—The best of men are often most 

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that wait upon the Lord, they shall inherit the earth. 

10 For yet a while, and the wicked shall not be; yes, thou shalt diligently consider his place, and it shall not be.  

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.  

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.  

13 The Lord shall laugh at him: for he seeth that this day is coming;  

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.  

15 Their sword shall enter into their own heart, and their bows shall be broken.  

16 A little that a righteous man hath is better than the riches of many wicked.  

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.  

18 The Lord knoweth the days of the upright, and their inheritance shall be for ever.  

19 They shall not be ashamed in evil times: and in the days of famine they shall be satisfied.  

20 But the wicked shall perish, and the enemies of the Lord shall be like the fat of lambs: they shall consume; into smoke shall they consume away.  

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.  

22 For as he hath pleased him shall inherit the earth; and they that be cursed of him shall be cut off.  

23 The steps of a good man are ordered by the Lord: and he delighteth in his way.  

24 Though he fall, he shall not be utterly cast down: because the Lord upholdeth him with his hand.  

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.  

26 He is ever merciful, and lendeth; and his seed is blessed.  

27 Depart from evil, and do good; and dwell for evermore.  

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.  

29 The righteous shall inherit the land, and dwell therein for ever.  

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.  

31 The law of his God is in his heart; none of his steps shall slip.  

32 The wicked watcheth the righteous, and seeketh to slay him.  

33 The Lord will not leave him in his hand, nor condemn him when he is judged.  

34 Wait upon the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.  

35 I have seen the wicked in great power, and spreading himself like a green bay-tree.  

36 Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found.  

37 Mark the perfect man, and behold the upright: for the end of that man is peace.  

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.  

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.  

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.
David beseecheth God’s compassion.

PSALM XXXVIII.

David mourneth God to take compassion of his sad condition, confessing his sins, and beseeching the face of God.

1. O Lord, rebuke me not in thine wrath; neither chasten me in thy hot displeasure.

2. For thine arrows stick fast in me, and thy hand presseth me sore.

3. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

4. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me.

5. My wounds stink, and are corrupt, because of my foolishness.

6. I am troubled; I am bowed down greatly; I go mourning all the day long.

7. For my loins are filled with a loathsome disease; and there is no soundness in my flesh.

8. I am feeble and sore broken; I have roared by reason of the disquietness of my heart.

9. Lord, all my desire is before thee; and my groaning is not hid from thee.

10. My heart panteth, my strength faileth me; as for the light of mine eyes, it is also gone from me.

11. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

12. They also that seek after my life lay snares for me: and they that seek my hurt

extensive and glorious shall be our inheritance—pleasure, support, honour, beauty, plenty, protection, peace, happy death, and everlasting salvation.

PSALM XXXVIII. Ver. 1. There is no record such another memorial of affliction as we find presented in this psalm. The wrath and arrows of the Almighty—a body rankly wounded with disease and pain—an agitated spirit, the desolation of friendships, the plights and stains of iniquity—all combine to put one sufferer. And who is he, that can sustain the ‘Man of Sorrows,’ whom ‘the Father of sorrows’ created? C. 2. Lay snares. That was affirmed when the Pharisees and Herodians sought to entrap Jesus in his speeche Mat. 22. 16, 42; and when, as in Jn. 6. 6, they sought to enshrine him into a trap. C. 3. The arrows of the Lord. C. 4. The arrows of the Lord. C. 5. The arrows of the Lord. C. 6. The arrows of the Lord. C. 7. The arrows of the Lord. C. 8. The arrows of the Lord. C. 9. The arrows of the Lord. C. 10. The arrows of the Lord. C. 11. The arrows of the Lord. C. 12. The arrows of the Lord.

REFLECTIONS. How tremendous is even God’s fatherly wrath! But how much more his awful judgment against the sinner! Sin makes travail even in saints. But much more terrible is its effects in sinners! Yea, where real grace is, sin will be more pained and bitter than all the arrows, strokes, and wounds of trouble. And however painful the wounds and groans of the soul are, they are symptoms of health. It is hopeful when outward distempers make men to search out and bewail their sinful cause. But nothing is a more fatal sign than insensibility. No human strength can withstand God’s afflicting hand. No sinews of brass, nor bones of iron, can resist the strokes of fierce disease. And often our worldly friends, who flatter us in our prosperity, treacherously forsake us in our adversity. But what a comfort it is that we have a compassionate God to trust to, who knows and can cure our maladies! How many, how malicious and active, are the enemies of Christ and his saints! Their enmity at God himself and his image is the cause of all this. In God is all their strength and delight. If God is for them, who will be against them? If God is against them, who will be for them? If God be gracious to us, why should we fear? If God be angry with us, why should we hope? But there is great need to consider what death is, and how near it is; and that it is continually working in us; that it is tyrannizing over our joys and honours, our griefs and tears, our toils and cares. And the more we see death and vanity stamped upon all things, the more we shall be weaned from them in our afflictions, and the more solicitous should we be in securing the ever-living, the substantial, and eternal Good. The more we are weaned from the fleeting, the more we must be careful that we be not deceived. And if we be not deceived, if we be wise, we must begin to this end, and depart from evil. C. 13. But, as a dead man, heard not; and I was as a dumb man that openeth not his mouth.

14. Thus I was as a man that heareth not, and in whose mouth are no reproves.

15. For in thee, O Lord, do I hope; thou wilt hear, O Lord my God.

16. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippereth, they magnify themselves against me.

17. For I am ready to halt, and my sorrow is continually before me.

18. For I will declare mine iniquity; I will be sorrow for my sin.

19. But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied.

20. They also that render evil for good are mine adversaries; because I follow the thing that is good.

21. Forsake me not, O Lord; O my God, be not far from me.

22. Make haste to help me, O Lord my salvation.

PSALM XXXIX.

1. David’s care not to offend with his tongue. 4. His reflections upon the shortness and vanity of human life, which led him to hope in God. 6. He prophesies for pardon and comfort before his death.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with the more reason, the more I consider in God, who never disappoints any. With holy resignation to his strokes, we must earnestly beg the forgiveness of the cause and the removal of the rod. We cannot impeach the equity of his judgments, nor withstand their force. But if they set us a weeping and praying, and tender us weaned from this world, God will be our friend and companion, will comfort us, and relieve us. By his grace he will rupen us for heaven, before he give the mortal stroke.

PSALM XL. Ver. 1. I waited patientely for the Lord. It is a great comfort to us to remember, that the Lord, and the Lord only, is the speaker here; and that the Holy Spirit, speaking by Paul, Heb. 1:3, 4, 5, 6, 7, 8, is the speaker here. But where is Christ, if he is to be in one part, must, if there be any confidence in the judgment of any language, be the speaker in the whole scripture. C. 2. Mine eyes were cast toward heaven. From Ex. 34. 15, it will appear that this expression signifies ‘thine host hath made a servant for thee;” an expression perfectly equivalent to that wondrous mystery revealed in Is. 14. 24, 25, 6, 7, 8, 9. quotes from the Septuagint translation, which gives an expression not a literal translation. C. 3. Mine iniquity, &c. Instead of labouring to evade the inevitable conclusion that their words were, in the Spirit, spoken by Christ, by Christ, the same as that which he, both by his own, and by his enemies, and confessed, and died for, and for which Christ, and his apostles, and all his saints, and the church of all ages, have been and are yet in sufferings, and doth, and shall, and die for, and thirst for, his own, and for them, and confessed, and and for the truth, Act. 9. 10, 20, sets the point as rest in favour of the authorized version. C. 4. Alas! what fearful and lasting troubles of body and mind Jesus and his people have allotted them on earth! What is death, what is suffering, what is necessary under them! But God is their deliverer. And greatly is the assurance, establishing, joyous, and encouraging is their deliverance at last. History are those who, renouncing all other confidences, trust in God alone. Great is the test, and the marvel, the grace of his thoughts and acts towards Jesus Christ and his work of redemption. But how insignificant were Jewish sacrifices in respect of holy obedience: and infinitely more
PSALM XL.

Obedience is the best sacrifice.

4 Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. 5 Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee. 6 Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart. 9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. 10 I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. 11 Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. 12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faieth.

13 Be pleased, O Lord, to deliver me: O Lord, make haste to help me. 14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward, and put to shame that wish me evil. 15 Let them be desolate for a reward of their shame that say unto me, Aha, aha! 16 Let all those that seek thee rejoice and be glad in thee: lest such as love thy salvation say continually, The Lord be magnified. 17 But I am poor and needy; yet the Lord thinketh upon me: thou shalt open my lips, and my mouth shall declare thy praise.

The benefit of confidence in God. Obedience is the best sacrifice.

To the chief musician, A psalm of David.

I WAITED patiently for the Lord; and he inclined unto me, and heard my cry. 2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. 3 And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord.

so in comparison of Jesus the Son of God, and his complete holiness of nature, obedience of life, and remedial sufferings. With great cheerfulness he sought for us the blessed rewards of peace. And with a steady purpose of love he fulfilled his work in executing every saving office for our good. Dreadful was the load of our iniquities laid upon him. But he finished his transfiguration, and made an end of sin, and published to men the declarations and offers of grace and peace. Let us then embrace every promise as ratified by his blood: and in the faith of his suffering death for us, that we might be made the righteousness of God, in him, let us cheerfully and gratefully devote ourselves, by the most common worships, to his service. In his name let us fight the good fight of faith and finish our course. Behold how the prayers of saints, but chiefly the intercession of Jesus Christ, issueth in the downfall of evil and the prosperity and deliverance of believers. It is infinitely dangerous to mock gracious mercy. But no grief, no poverty, can render them miserable who have the holiest access. Their God, and all the ground of their joy. His inexhaustible fulness is the ground of the prayers of faith can unlock. The promises are sure; and the moment of fulfilment hastens forward.

PSALM XLIII. Ver. 1. 'This psalm, like Ps. xxxii., which is so much in his life and works, is spoken by the celebrated King of Judah: our Lord is therefore here represented as a king, as many of his afflicted ones, who are so much in his love, and his delight. This king is not only the king of fire and his key, but also the shepherd and guide of his people. In the end of this psalm, the psalmist showeth how he is able to comfort those who are in trouble: as a friendly Father and a loving Father he comforteth them. And the comforter is the Lord himself, the Lord of creation. The Lord of creation is the Lord of the whole world: and the comforter is the Lord of the whole world, and the Lord of all things. He is the Lord of all things, and the Lord of all creation. He is the Lord of all things, and the Lord of all creation. He is the Lord of all things, and the Lord of all creation. He is the Lord of all things, and the Lord of all creation.
GENERAL VIEW OF THE GARDEN OF GETHSEMANE—WHERE CHRIST PRAYED THE LAST PRAYER. (Psalms, xi:7, 8.)—Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O, my God; yea, the law is within my heart.” Alphonse de Lamartine, member of the French Academy, after losing in Palestine his only daughter, Julia, wrote in the Garden of Gethsemane one of the saddest poems, part of which we quote:

"At the dry, dusty base of Olive's Mount
Under the shade of Zion's ruined walls,
Beneath a cleft valley whence the sun's clear light
Is quite shut out. There Cedron slowly rolls
His scanty waves between his arid banks;
There in the hillside lies Jehoshaphat entombed.
Instead of grass the barren soil bears only ruins,
And the ancient trees cleave with their straggling roots the stony tombs.
There between two high rocks is dimly seen
The lonely grot to which the Man of Grief
Went to experience death before it came."
BLESSED is he that considereth the poor, the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.

Mine enemies speak evil of me. When shall he die, and his name perish?

And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he tellleth it.

All that hate me whisper together against me: against me do they devise my hurt.

An evil disease saith they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

By this I know that thou favourest me, because mine enemy doth not triumph over me.

And as for me, thou upholdest me in mine integrity: and settest me before thy face for ever.

Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

David's soul to serve God in the temple. He encourages his soul to trust in God.

The hart panteth after the water-brooks, so pasheth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

Didst thou see a man? he hath his way: but the transgression of the wicked will lead into captivity.

The Lord doth contribute to his own abomination: he will not be guilty of his sin.

He that is righteous shall live by his righteousness: he that transgresseth evil shall not escape.

Psalm XLIII.

I. The psalmist, praying to be restored to the temple, pronounced to serve God joyfully. He encourages his soul to trust in God.

2. For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3. Sendeth his light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5. Why art thou cast down, O my soul? and the sword, as I am afraid to speak, and the sword, as I am afraid to speak.
The church complained of present evils, why art thou disquieted within me? hope in God; for I shall yet praise him, who is the health of my countenance, and my God.

PSALM XLV.

1 The church, calling to mind former favours, 9 complained of present evils. II Piously in his integrity, &c. it fervently prayed for success.

To the chief musician for the sons of Korah, Maschil.

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old:

2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou hast given us as sheep appointed for meat; and hast scattered us among the heathen.

12 Thou seest thy people for nought, and dost not increase thy wealth by their price.

13 Thou makest us a reproach to our neighbours, much mercy to thank God for. Whatsoever repeated encouragement our feeble minds may need, it is God our God, our life, and the health of our countenance, neither earth, nor death, nor hell is able to hurt us.

PSALM XLIII. Ver. 1. The meaning is, not that the writer desired the Lord to try and judge him as a culprit; but rather to interfere in his behalf—to save him from the unjust accusations of the wicked. The psalmist was conscious that he was guided in regard to the charges brought against him, and therefore he made his appeal from unjust men to a just and righteous God. He does not represent himself as absolutely pure, or perfectly holy, but simply as innocent of the crimes laid against him by men. F.

Ver. 2. Why dost thou cast me off? This exclamation was exemplified in the crucifixion, Mat. 27. 45, when our Lord cried with a loud voice, if it were a special thing that all should hear. "My God, my God, why hast thou forsaken me?" C.

REFLECTIONS.—When men wrong us and God deserts us, our only refuge is still in God himself. He may favor, but he cannot cease to love his people, however hard they find it to believe so amid deep convictions and raging lusts. It may be for a time difficult to reconcile God's providences with his promises; but with a little patience the mystery will be unveiled. Such as love Christ's appearance shall have their cause far greater than their enemies wish, and far better than themselves conceive. Next to God himself, the saints love nothing more dearly than the ordinances of religion, and can approach their services aright unless they exercise faith in their hearts; and it is for his sake the saints delight to be there.

Men never attend ordinances aright but when they have fellowship with their altar, their atonement, their food, their God. Their joy. Intimate fellowship with God cannot but tune our hearts and tongue to his praise. And the more we deal with God by faith, we shall see the more sin and evil in ward despondency.

PSALM XLIV. Ver. 1. The grammar here presents a plurality of speakers, and it seems the song is complained of a faithful but a persecuted church, ver. 15, 17, 20. Occasionally of a faithful and persecuted people, who, it appears from ver. 15, can be no other than Christ's. Besides it is observable, that there is no such thing as an assurance of escaping the manifold judgments of God's people, but a sovereign right over his own world. C.

Ver. 2. Violence and frequent rejection against Jehovah for expelling the nation from his land, were the circumstances of Israel—God has a sovereign right over his own world. C.

Ver. 5. It seems the followers of Jesus are all soldiers of the cross, and must follow the Lamb, and like him be put to shame, and be slain before them, 1 Ti. 6. 12, 1; 2 Ti. 2. 4, 14; 2 Th. 2. 9, 12.

Ver. 13. That all the times of persecution have been literally proved, when the more sentence of the judge, deciding that the cause of the persecutors was good, was sufficient to deliver him over as a slave to the galley's, or as a transport to Egypt.

Ver. 15. This is true only of the Son of God, and there is an assurance there Accordingly there are those in the professing church who either 'cruelly' themselves the Son of God, and pay him no respect.

Ver. 16. The place of dragons. The persecution of the church and the spirits of God and Jesus under the emblems of a dragon, Rev. 12. y.p. and the scenes of persecution may well be termed the 'place of dragons,' where his servants rule. E.

REFLECTIONS.—Memorials of past mercies ought to be carefully recorded and transmitted from age to age, as an encouragement in time of need as well as a ground of thankfulness. It is not outward force, but Jesus Christ's Word and Spirit, that build up the church and triumph over the powers of darkness. If we want help in trouble, we must renounce all other confidences, and take God alone to be our kind deliverer and boast: so shall our troubles and griefs be quickly turned into everlasting peace. If by this sensible, but spiritual, for them whom God casts down to think themselves utterly cast off, and to shrink under reproach and suffering, as if they were not our appointed cross. For it is not now but hereafter that God will make us to know and admit the mystery of his Providence. It is especially distressing to the faithful if they falsely apprehend that God gets no glory by the afflictions of his people; may, instead thereof, is dishonoured and reproached. All God's people, though not called to be proper martyrs, have their particular sufferings and trials for his sake. But it is dangerous to comply with sins in order to them troubles. Highly provoking to God are treachery, apostasy, and idolatry, and fearfully will he search out and punish them. But great is the mercy that nothing can break his promise of grace with the faithful; and that not sins of moral depravity, but indulged provocations, are held as a violation of their round of duties. And if he appear
The majesty of Christ's kingdom.

2 Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blesse thee for ever.

3 Gird thy sword upon thy thigh, O thou most Mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.

6 Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness and hatedst wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters are among thy honourable women: upon thy right hand didst thou shew thyself wonderful, and I beheld with delight thy stature and splendour.

10 Hearken, O daughter; consider, and incline thine ear; forget also thine own people, and thy father's house:

11 So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.

12 And the daughter of Tyre shall be therein with a gift; even the rich among the people shall entreat thee favour.

The church's confidence in God's protection.

18 The King's daughter is all glorious within; her clothing is of wrought gold.

19 She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee.

20 With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

21 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

22 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM XLVI.

1 The confidence of the church in God's protection. 8 An exhortation to contemplate his works.

To the chief music for the sons of Korah. A Song upon Alamoth.

GOD is our refuge and strength, a very present help in trouble:

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

4 There is a river, the streams thereof shall make glad the city of God, the holy place of the tabernacles of the most High.

5 God is in the midst of her; she shall not be moved: God shall help her, and she that is moved early.

6 The heathen raged, the kingdoms were moved: he uttered his voice; the earth melted.

Alas! sleep amidst our troubles, it is to humble us under his mighty hand, to awaken our importunate prayers, and that we may thereby magnify his mercy and power in our deliverance.

PSALM XLV. Ver. 1. It was the general opinion of the ancient Jewish rabbins and commentators that this beautiful psalm was an exhortation to confidence in the Messiah, his general scope, and some of its more remarkable expressions, prove this. There are passages much as cannot, by any fair canon of interpretation, be applied to any man, however pure in character or exalted in rank. Besides Paul, in the epistle to the Hebrews, distinctly applies it to our Lord, ch. 2:6. When this interpretation is the desire of those who apprehend the Messiah, it has led to the diffusion of the uncharitable rich of Christ.

Ver. 2. The, not the church universal as the bride, the Lamb's wife; for thus saith that have no companions. Re. 21:9. Is not this queen rather the primitive Christian church, gathered to the Son of God, Je. 1:18; Rev. 14:4, and of which all subsequent ages produce but descendants of them? Ver. 3. In the second and second century, the church was still regarded as the emblem of all mercantile nations. Ver. 4. The world is a great mercantile power, which God the mercantile has made the great agent of the missionary enterprise; and the desire of accomplishing the peace of the earth has led to the diffusion of the uncharitable rich of Christ.

Ver. 15. These words apply not to the bride but to the Bridegroom, the Messiah. The first clause signifies that great though his glory might be as the descendant (after the death) of a long line of kings, it would be surpassed by the glory of his posterior—his spiritual seed. Their name would be more illustrious, their lives more noble, and their dominion would be more wide and more enduring. How true is this of King Jesus! Ps. 2:8. Ver. 17. Psalms, and notacles, which shall be speedily removed from thy head (see 1 K. 12:18). Ps. 9:7. Ps. 10:14. The image of God, he made him after his own image, Ch. 1:27. And the man was man, and had dominion over all the beasts of the field. 2:6. A son of man, she shall be brought into thy royal palace with exulting joy. Instead of the leaden chains that were put on him, the gold of his glory shall be put on him. Ver. 18. Instead of the leaden chains that were put on him, the gold of his glory shall be put on him; and instead of glorified saints shall there be another generation, begotten by the power of his grace, all made kings and priests unto God, for whom the crown and the sceptre, and the glory of the church shall Jesus renoun and honour be perpetuated on earth, while those in heaven also shall praise him for ever and ever.
ARENA OF AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [PSALMS, xlvii:8.]—"God requieth over the heathen: God sitteth upon the throne of his holiness." We learn from history that wicked men are no less under law than righteous men. The laws of God which wicked men violate destroy them, while the righteous are preserved by observing them. This arena of the amphitheatre at Puteoli is a very good illustration of the wreck and ruin which have come to the fame and fortunes of the men who built it, and found, as Nero did, upon its arena, a scene for wild and unbridled actions. Puteoli is rich in historic associations. Cicero sailed from this place to Spain. Cicero had a villa here, and here Nero planned the murder of his mother. This was the famous watering place of the rich and luxurious Romans.
The majesty of God.

7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

8 Come, behold the works of the Lord, what deceptions he hath made in the earth; he maketh wars cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

9 He is still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

10 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

PSALM XLVII.

The nations are exalted cheerfully to the kingdom of Christ.

To the chief musician, A psalm for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the Lord most High is terrible; he is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved.

5 God is gone up with a shout, the Lord with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of Abraham, for the shields of the earth belong unto God; he is greatly exalted.

intended to be sung during the solemn service. It is in every way adapted for such an occasion. P—Clap your hands. There are several forms in which this expression would not be understood: the aid of action is commanded, and specially the hands as the organs and external expression of the soul.

Ver. 2. He shall subdue. To be subject to.—Not by any earthly, but by a spiritual conquest. There is no subjection in the heathen, but mighty (sevenfold) to the lowering of strongholds. Ps. 144. 11.

Ver. 5. This psalm was written when a prophecy, but is now a record of the accession of Christ. Ps. 4. 6, and of that joy which the heavenly powers raised his triumph over sin and death. Ch. 2. 10.

Ver. 6. The princes of the people are gathered together, even the people of the God of Abraham. This verse carries us beyond the assemblage, to a period when Jews and Gentiles shall be "both one in Christ—no more in principle, as they are now, in fact, according to the sure word of prophecy. C.

REFLECTIONS.—Behold, my soul, our exalted Lord Jesus, terrible to his enemies because of his refection of himself; and kind to believers in blessing them throughout all the world in himself—in choosing them, when having faith, their portion in the new-covenant and in the heavenly state! Behold how, amidst surrounding terrors of shining angels, he ascended on high; had all power in heaven and earth given him; and by his gospel, word, and graces in influence, he gathered the nations to him, that they may be blessed together with faithful Abraham; and even makes the rulers of nations submit to his yoke or helpful to his cause!

PSALM XLVIII. Ver. 6. That these words are not a historic reference or narrative, but a historic prophecy, is evident from considering them as doth he that intend to seek the perpetual establishment of Zion, ver. 8, whereas it yet presents to sense nothing but that concerning his perpetual devastations;

Ver. 5. In the city of our foes, &c. Casteth them into contempt for ever.
ZION GATE—ON MT. ZION, WHERE DAVID LIVED. [Psalms, xlvi:5]—
"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides
of the north, the city of the great King." The Zion Gate is called in Arabic, "The
Gate of the Prophet David." It is on the summit of the ridge of Zion between the
Armenian convent and the tomb of David. The Zion Gate opens into several footpaths
which lead down to the valley of Hinnom. We pass through this gate to go to the tomb
of David in the possession of the Mohammedans. A little farther north, near the wall,
is the Armenian church with the house of Caiaphas, and between the two is the place
the monks point out as the spot where the cock crowed and where Peter wept after
denying his Master. The Armenian church is almost due southwest of Zion Gate.
The vanity of earthly enjoyments.

PSALM LXIX.

1. The psalmist calleth upon all the earth to join him in his meditations. 6 He sheweth the vanity of trusting to worldly wealth.

The chief musician. A psalm of the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:
2. Both low and high, rich and poor, together.
3. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

4. I will incline mine ear to a parable; I will open my dark saying upon the harp.

5. Wherefore should I fear in the days of evil, when the vanity of my heels shall compass me about?

6. They that trust in their wealth, and boast themselves in the multitude of their riches;

7. None of them can by any means redeem his brother, nor give to God a ransom for him.

8. (For the redemption of their soul is precious, and it ceaseth for ever.)

9. That he should still live for ever, and not see corruption.

10. For he seeth that wise men die, likewise the fool, and the brutish person perish, and leave their wealth to others.

11. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.

12. Nevertheless man being in honour abideth not: he is like the beasts that perish.

13. This their way is folly: yet their posterity approbe their sayings. Selah.

14. Like sheep they are led in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15. But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

16. Be not thou afraid when one is rich, when the glory of his house is increased:

17. For when he dieth he shall carry nothing away; his glory shall not descend after him.

18. Though while he lived he blessed his soul, (and men praised thee when thou dost well to thyself),

19. He shall go to the generation of his fathers; they shall never see light.

20. Man that is in honour, and understandeth not, is like the beasts that perish.

The majesty of God in the church.

PSALM L.

1. The majesty of God in the church. 5 His command to gather his saints.

2. The pleasure of God is not in ceremonies, but in austeritie of obedience.

A psalm of Asaph.

THE mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2. Out of Zion, the perfection of beauty, God hath shined.

3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6. And the heavens shall declare his righteousness; for God is judge himself. Selah.

7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8. I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

9. I will take no bullock out of thy house, nor he-goats out of thy folds:

10. For every beast of the forest is mine, and the cattle upon a thousand hills.

11. I know all the fowls of the mountains; and the wild beasts of the field are mine.

12. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

14. Offer unto God thanksgiving: and pay thy vows unto the most High:

15. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17. Seeing thou hastest instruction, and castest my words behind thee.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers:

19. Thou givest: thy mouth to evil, and thy tongue frameth deceit.

20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21. These things hast thou done, and I keep silence; thou thoughtest that I was altogether how unavailable to ransom the soul, perpetuate the life, or preserve from hell! To judge of things right we must weigh time with eternity. It is neither wealth nor poverty, but Jesus Christ's righteousness and grace, that can render us expected of God, or really happy, in time or eternity. It is redemption through his blood that gives hope in death. It is not their own vaunts, or the world's admiration, but the word of God, that adjusts men's real character. It is not what we have here, but what we can carry into the other world, that constitutes the true riches. They are only wise who consider their latter end. Nay, in death, the state of the most loathsome animal is infinitely preferable to that of these thing.
such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23 Whoso offereth prayer glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God.

PSALM LII.

1 David prayed for restoration of his sins, whereof he makes a deep confession. 2 He prayed for sanctification. 3 God delighted not in sacrifices, but in sincerity. 4 He prayed for the church.

To the chief musician, A psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions, and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips, and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice, else would I give it; though thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit; and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LIII.

1 David, reproving the spiritless mode of praise, doth prophesy his destruction. 2 The righteous shall rejoice at it. 3 David, in confidence of God's mercy, giveth it thanks.

To the chief musician, Maschil, a psalm of David, when the Philistines were rebuked, and Saul was smitten, and David came to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou Lovest evil more than good, and lying rather than to speak righteousness. Selah.

4 Thou Lovest all-devouring words, O thou deceitful tongue.

5 God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, this is the man that made not God 1020

Very. 20. Christ, who came unto his own, was not only despised and rejected by his brethren, but the 'days of his flesh were wasted away like the 'words of tongue,' and he was as a mark for every arrow of slaughter. C.

Ver. 21. If that God FORGAVE the world, Few are so charitable as to forgive God. Few are so charitable as to forgive God.

Ver. 22. If he exists in a mere opinion, how many faiths in the living God, seeing, knowing, and judging all things. C.

REFLECTIONS.—Great is the majesty, extensive the high domain, and terrible the wrath of God! And great is his care of those who have accepted faith Jesus Christ and have walked in him as they received him. But God hath full power to change the positive institutions of his own worship at his pleasure, and to reject his long professed people for their contempt of his Son. No obedience is acceptable to him but what proceeds from the fear of his being our own God in Christ. To obey was always better than sacrifice; and prayer and praise of God more than burnt-offerings. And since Jesus' death, and Jerusalem's destruction, Jewish ceremonies are not only vain, but utterly and ever so precious God more ready to hear our supplications than in his favor of world's trouble, and what grateful vows and thanksgivings doth he then deserve at our hands? Notwithstanding antecedent gospel declarations, how rarely doth the Son of Man, when he cometh, either in remarkable mercy or judgment, and faith in the earth, or indeed

1020

Ver. 4. Hyssop was employed in sprinkling the blood of the sacrifice in the ceremonial cleansing of the Levites, Ex. 40. 9-10. Christ, by his own blood, 1 Jn. 1:5, cleansed away our sins, that he be in his own beauty on the throne, 1 Psa. 45. 7.

Ver. 5. Though Christ was always a teacher of righteousness, it was not till the 'joy of salvation,' ver. 15, had been revealed after his resurrection from the dead, that his full qualifications as a favour were developed in the conversion of sinners. See Acts 6. 6.


REFLECTIONS.—Into what grievous iniquities the best of men, if left to themselves, quickly fall—but never into any from which their gracious God may not reconcile them. Such sin publicly ought to take to themselves public shame, for the honour of their God and for a warning to others. Sin is a heavy burden to a penitent soul. It foresakes from his heart important and most fortunate for pardoning and forgiving mercy. And nothing less than promises of mercy can encourage him to penitence. It is impossible to repent of sin without passing through various stages of depression and searching to the heart of a saint. And a man truly penitent for sin never seeks exculpation, but desires to take shame and confession. The exceeding sinfulness of
The corruption of a natural man.

his strength; but 'trust in the abundance of his riches, and strengthened himself in his wickedness. 8 But I am like a green olive-tree in the house of God; I trust in the mercy of God for ever and ever. 9 I will praise thee for ever, because thou hast done it, and I will wait on thy name; for it is good before thy saints.

**PSALM LV.**

1 David's complaint of his iniquity and his burden of guilt.

**1 David, complaining of the Ziphites, prayer for salvation. 2 Upon his confidence in God's help, he promises sacrifice and praise.**

To the chief musician on *Neginoth, Maschiil, A psalm of David, when the Ziphites came and said to Saul, Doth not David hide himself with us?*

**SAVE me, O God, by thy name, and judge me by thy strength.**

2 Hear my prayer, O God; give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee; I will praise thy name, O Lord, for it is good.

7 For he hath delivered me out of all trouble; and mine eye hath seen his desire upon mine enemies.

**PSALM LV.**

1 David in his prayer complaineth of his fearful case. 2 He prayeth that God would indign his enemies, of whose wickedness and treachery he complaineth. 3 He comforteth himself in God's preservation of him, and confession of his enemies.

To the chief musician on *Neginoth, Maschiil, A psalm of David.**

**GIVE ear to my prayer, O God; and hide not thyself from my supplication.**

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise.

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me; and the terrors of death are fallen upon me.**
David comaineth of his fearfull case.

5 Fearfulness and trebling are come upon me, and horror hath overwhelmed me.

6 And I said, O Lord, that I had wings like a dove; for then would I fly away, and be at rest.

7 Lo, then would I wander far off, and remain in the wilderness. Selah.

8 I woulde hasten my escape from the wind, storm and tempest.

9 Destroy; O Lord, and divide their tongues; for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof; mischief also and sorrow are in the midst of it.

11 Wickednesse is in the midst thereof; deceit and guile depart not from her streets.

12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

13 But it was thou, a man mine equal, my guide, and my acquaintance.

14 We took sweet counsel together, and walked unto the house of God in company.

15 Let death seize upon them, and let them go down into hell for wickednesse is in their dwellings, and among them.

16 As for me, I will call upon God; and the Lord shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords.

22 Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O Lord, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live half their days; but I will trust in thee.

PSALM LVI.

1 David, praying to God in confidence of his word, comaineth of his enemies. He professeth his confidence in God's word; and protesteth to praise him.

To the chief musician upon Jonath-ele-rechochim, Michael of David, when the Philistines took him in Gath.

BE merciful unto me, O God; for man would swallow me up: he fighteth daily oppresseth me.

2 Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word: in God have I put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words, all their thoughts are against me for evil.

6 They gather themselves together; they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in thine anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

10 In God will I praise his word: in the Lord will I praise his word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy rows are upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: will not thou deliver my feet from falling, that I may walk before God in the light of the living?

Ver. 26. Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.

23 But thou, O Lord, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live half their days; but I will trust in thee.

PSALM LVI.

1 David, praying to God in confidence of his word, comaineth of his enemies. He professeth his confidence in God's word; and protesteth to praise him.

To the chief musician upon Jonath-ele-rechochim, Michael of David, when the Philistines took him in Gath.
**PSALM LXVII.**

1 David in prayer saying unto God, complaisant of his dangerous case. 2 He encourages himself to praise God.

To the chief musician, Al-Taschith, Michalm of David, when he

BE merciful unto me, O God; be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto God most high; unto God that performeth all for me.

3 He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

7 My heart is fixed, O God, my heart is fixed; I will sing and give praise.

8 Awake up, my glory, awake, psaltery and harp: I myself will awake early.

9 I will praise thee, O Lord, among the people. I will sing unto thee among the nations.

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

**PSALM LXVIII.**

1 David reproving wicked judges, describeth the nature of the wicked, and doth exalt the virtue of God, in the congregation; and doth judge uprightly, O ye sons of men.

Saints may, nay must, weep in prayer for a time; but God regards every word, every tear; and will soon make them issue in praise to the weepers and in lasting rain to their enemies. It is reasonable that the vows made, as well as mercies received, should animate us to trust in, pray to, and serve and praise him, while we live in the enjoyment of the light of his countenance.

**PSALM LXVII. Ver. 2.** This psalm being quoted, Ro. 15. 9, forms a key for opening the meaning of many parallel psalms. The companion is there found to be Christ, offering prayers and supplications with strong crying and tears unto him who was able to save him from death, Heb. 7. 25. Ver. 3. As a mirror, the means of measuring of man, want of knowledge, has been a constant topic of the psalms, and particularly of this congregation. Ver. 4. As a light, so ever since. Therefore, the emphasis upon the death of the Lord Jesus is not without reason. Ver. 5. As the voice of theclouds, which, though apparently the most variable of all things, yet constantly testify by the rainbow the truth of the divine covenant, Gen. 9. 13. The repetition of the word in verbal and in point of time is a frequent expression of the psalmists. From these examples, and the psalm itself, the psalmist may be supposed to have in view not only the present want of knowledge, but also the ever-lasting want of knowledge, as the cause of the current and general want of knowledge.

REFLECTIONS. — While saints continue on earth they will still need prayer from their heart and mercy from God. The psalmist then affirms that the wicked, the deceitful devils, hath transformed their enemies; hearts, lips, and hands appear all animated by internal malice, to work against God. The God of salvation, a new relation in Jesus’ blood, to secure their safety from all their enemies. And often, because of blindness, these enemies perish in the snare which they have laid for others. With what fixed thought, wonder, desire, and delight, with what ardour of inward powers, ought we then to praise and glorify God for the mercy that made and fulfilled, and the faithfulness which established, every gracious promise! And with great fervent careful we do desire our Almighty Lord to glorify himself in heaven above and in all the earth below.

**PSALM LXVIII. Ver. 1.** That Ps. xxxv. is a psalm of Christ, is obvious from comparing ver. 19 with Jn. 15. 25, its parallelism with Ps. 91. 6, and the absence of any jealousy or enmity towards the psalmist. A psalm against the Sondernann, who pronounced sentence against convicts. Ver. 4. As Daff adder. The deafer here attributed to the adder is not the poison of the ear of our Lord’s judges was not deaf to evidence, but to just conclusions. Ver. 5. As the strongman is concerned serpents have in the earth, to seem to be nothing more than the evidences of their own adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful adder, and their own deceitful. Ver. 6. As the voice of the adder. The voice and vindication of this and similar prayers in relation to the enemies of our Lord, see the rest of the verse.

REFLECTIONS. — What a plague to a church or nation are unjust rulers? Oppression by law is the most grievous tyranny; and good men often suffer by the partiality of unjust judges. Greatly humbling to such as it is the wickedness of the human heart. And it makes those in whom it reigns earnest and obstinate in sinful courses. Neither the terrors of God’s wrath nor the hopes of the gospel can effectually change it, only the Spirit of God can help to instruction. But it is a mercy for the saints that God cares for and protects them amidst such barbarous, brutish, and deceitful men, who have power on their sides, that he restrains these enemies by his power so that they use themselves. In a sudden and tremendous manner they are sometimes destroyed. But however the gods now pity the foolish and behold the conduct of sinners, they will hereafter see God’s justice in their punishment and woe in their ruin. At last God will make the most haughty and brutish to know that he governs the world, and that it is only in the way of holiness and virtue that real happiness is to be found.

**PSALM LXIX. Ver. 1.** The speaker declaring his innocence from transgression, sin, or fault, ver. 3, 4, can surely be no other than Jesus, who, while he bore our sins, because the Lord laid them on him, was yet in his own person holy, harmless, and undefiled. Ver. 6. The dogs which, in eastern cities, have neither masters nor owners, go about the streets by night in search of food — always noisy, and often troublesome.
The Walls of Tiberias—Near Hamath, of Old Testament Times. [Psalms, lviii:27].—"There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali." Tiberias was a city of Zebulun, and was formerly occupied, according to Joshua, xix:35, by Rakkath, and is also near the hot baths referred to in Joshua, xix:35 as Hamath. The walls of the city were rebuilt by Justinian.

The city was captured by the Persians under Khosroes in 614 B.C. In 1738 Dahir-el-Amr built a fort on the hill north of Tiberias and repaired the walls of the city, which suffered terrible damage through the earthquake of 1837. There are now in Tiberias about six thousand people, four thousand of whom are Jews, three hundred are Christians and the rest Moslems. This is one of the four sacred cities of the Jews in Palestine.
PSALM LXI.

David prays against his enemies.

1. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

2. Thou hast showed thy people hard things; thou hast made us to drink the wine of astonishment.

3. Thou hast given a banner to them that fear thee, that it may be displayed by the face of the truth. Selah.

4. That thy beloved may be delivered, save with thy right hand, and hear me.

5. God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

6. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver.

7. Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

8. Who will bring me into the strong city? who will lead me into Edom?

9. Will not thou, O God, which hast cast us off, and thou, O God, which didst not go out with our armies?

10. Give us help from trouble: for vain is the help of man.

11. Through God we shall do valiantly: for he is that shall tread down our enemies.

To the chief musician upon *Neginah, A Psalm of David.

PSALM LXI.

1. David, to God in prayer upon his former experience. 4 Heareth perpetual service unto him, because of past, and in prospect of future mercies.

2. From the end of the earth will I cry unto thee, when mine heart is overwhelmed: lead me to the Rock that is higher than I.

3. For thou hast been a shelter for me, and a strong tower from the enemy.

4. I will abide in thy tabernacle for ever; I will trust in the covert of thy wings. Selah.

5. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

6. Thou wilt prolong the king's life; and his years as many generations.

7. He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

REFLECTIONS.—Firm faith of our spiritual interest in God encourages us to hold supplication in a day of trouble. None can destroy if he defend us. Though none be innocent before God, they may be so before men. Do not let us be less concerned to particular crimes. And such innocence, though it cannot protect us from evil men, may encourage our appeals to God for redress. It is certain that God overthrows their wickedness; but the awful punishment thereof will make them know that he is able. If we wait on God, he will show it to us. And how dreadful is their danger against whom the prayers of Christ and his Church ascend! The tongues, deafened with slander, cursing, and falsehood, will bring to itself misery. The punishment which God inflicts on men, correspondent to their sins, will force them to know his existence and government; and the sufferings of Jesus Christ and his people shall at last issue in everlasting honours, triumphs, and praise for his mercy and kindness.

PSALM LXI. Ver. 1. Scattered. Though Israel and Judah were scattered among the nations (De. 28.6), yet after the crucification of our Lord. This believing psalm sets God as a prophetic prayer prepared for the believer. Jesus, when his head shall turn to the Lord, C. Memelsh, who is the truth, ver. 4, 14, 15, here intended, because he the Father shall ascend the hill of his enemies, and prophesies the future attainment of the soul to the children of
David encouraged the godly.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 David, professing his confidence in God, discourageth his enemies.
2 In the same confidence he encourageth the godly. 
3 No trust is to be put in empty words.
4 Power and mercy belongeth to God.

To the chief musician of Moab, a thanksgiving of David.

I TRULY thy soul waiteth upon God; from him cometh my salvation.

2 He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

4 They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.

Selah.

5 My soul, wait thou only upon God; for my expectation is from him.

6 He only is my rock and my salvation; he is my defence: I shall not be moved.

7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.

Selah.

PSALM LXIII.

9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

11 God hath spoken once; twice have I heard this, that power belongeth unto God.

12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

A psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

3 Because thy loving-kindness is better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as with marrow.
PSALM LXV.

The blessedness of God's chosen.

10 The righteous shall be glad in the Lord, and shall trust in him: and all the upright in heart shall glory.

PSALM LXV.

1 David praised God. 4 The blessedness of God's chosen, because of his infinite power and goodness.

PAUSE waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of the holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

6 Which by his strength setteth fast the mountains; being girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop upon the pastures of the wilderness; and the little hills rejoice on every side.

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An exhortation to praise God.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. 5

PSALM LXVI.

1 David enquired to praise God, 5 to observe the great works, 8 to bless him for his gracious benefits. 15 He vouched for himself religious service to God: 16 He declared God's special goodness to himself.

To the chief musician, A song or psalm.

MAKE a joyful noise unto God, all ye lands; 2 Sing forth the honour of his name; make his praise glorious.

3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: he is terrible in his doing toward the children of men.

6 He turned the sea into dry land; they went through the flood on foot: there did we rejoice in him.

7 He ruled by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye peoples, and make the voice of his praise to be heard; 9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us; thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou wast affrighted upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place.

13 I will go into thy house with burning-offerings; I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings; with the incense of rams; I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was exalted with my tongue.

18 If I regard iniquity in my heart, the Lord will not hear me; 20 But verily God hath heard me: he hath attended to the voice of my prayer.

21 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and to the increase of God's blessings.

To the chief musician on Neginoth, A psalm or song.

GOD be merciful unto us, and bless us; and cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth yield her increase; and God, even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

PSALM LXVIII.

1 A prayer at the removal of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 and for his great works.

To the chief musician, A psalm or song of David.

LET God arise, let his enemies be scattered; let them also that hate him flee before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.
An exhortation to praise God.

6 God setteth the solitary in families: he bringeth out those which are bound with chains, but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah.

8 The earth shook, the heavens also dropped, at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.

10 Thy congregation hath dwelt therein, thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great was the company of them that published it.

12 Kings of armies did flee space; and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was as white as snow in Salmon.

15 The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.

19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

20 He that is our God is the God of salvation; and unto God the Lord belong the issues of death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea.

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the blood.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the dactyls playing with timbrels.

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bull, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord, Selah.

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

PSALM LXIX.

1 David complained of his affliction. 13 He prayeth for deliverance. 22 He denounceth his enemies to destruction. 29 He engageth to praise God with thanksgiving.

To the chief musician upon Shoshannim. A psalm of David.

SAVE me, O God; for the waters are come in unto my soul.

2 I am sunk in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I rested that which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.
David prays for deliverance.

6 Let them that wait on thee, O Lord God of hosts, be ashamed for my sake: let those that seek thee be confounded for my sake, O God of Israel.

7 For because thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, and chastened my soul with fasting, that was to thy reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the drunkards.

13 But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord; for thy loving-kindness is good: turn unto me, according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant: for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, and redeem it: deliver me, because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity,

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them; and that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thy indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitations be desolate; and let none dwell in their tents.

26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity, and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I am poor and sorrowful: let thy salvation, O God, set me up.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 This shall also please the Lord better than an ox or bullock that hath horns and hoofs.

32 The humble shall see this, and be glad; and your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and everthing that moveth therein.

35 For God will save Zion, and will build the cities of Judah; that they may dwell therein, and have it in possession.

36 The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

VER. 4. Magnify him who rideth over the Arachah by his name Jah, or Jehovah. Reference is here had to the journey of the Israelites through the wilderness, and especially along the valley of Arachah. The pillar of cloud and fire guided and protected them, even though it seemed to pass beneath the cloud. In this verse the words are applied to the author of the passage, as rendered by the margin. Thus we have the spirit of prophecy, as well as the literal sense. Yea, have ye shared the spoil, (though ye lay timidity at home, and among the poor,) and are now guarded in these spoils as the wings of a dove covered with silver, Rev. 7:17.

VER. 10. The solemn procession, mentioned ver. 24, as these tribes were present (Benjamin on this occasion leading the way,) it is to be supposed that the chief of Judah following: then the chieftains of Zadulon and Naphthali, representing probably the confederacy of these two tribes. Yea, have ye shared the spoil, (though ye lay timidity at home, and among the poor,) and are now guarded in these spoils as the wings of a dove covered with silver, Rev. 7:17.

VER. 11. The meaning of the whole verse is, that the most formidable enemies of the people of God, represented here by the beasts, would be subdued, and would be made to show their submission and allegiance to their God with tribute. Thus the idea corresponds with that in the previous verse, the judgment being present (Ezra, 2:14.)—Caius. of the peo. 11a—11b. Worthy worshippers of the Egyptian calf.

PSALM LXIX. and against his enemies

to take pity, but there was none; and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them; and that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thy indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitations be desolate; and let none dwell in their tents.

26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity, and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I am poor and sorrowful: let thy salvation, O God, set me up.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 This shall also please the Lord better than an ox or bullock that hath horns and hoofs.

32 The humble shall see this, and be glad; and your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah; that they may dwell therein, and have it in possession.

36 The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

Note. Such is the blindness of the human heart, that the most idolatrous and ungodly nations, under the dark veil of ignorance, have deified and worshiped a deity in India:

C.

Reflect. When we consider the crime of men or devils, could exclude our Redeemer from his glory. However strong or obstinate his enemies, they are overcome by his power. But happy—thrice happy are they who have by faith accepted this glorious, this gracious JEHovah to be their God! Behold how he protects his afflicted church and people; raises up families of saints in our Gentile world; delivers the prisoners of sin and Satan from their chains of corruption; whilst sinners bring to themselves eternal ruin! Behold him leading up his people from their spiritual bondage, and by his Word and Spirit now delivering them from their waters. By his mighty influence he brought down all opposition. By showers of gospel truths and spiritual influences he quickened and revived the dead. By the multitudes of his apostles and ministers he published the glad tidings of salvation. Through their faith he saved men from the jaws of death, and adorns them with his righteousness and grace. He established his church firm and high as mountains which cannot be moved. He will never depart. While angelic hosts are his guard, the ascendancy of the church is his conquering head, her treasury, and shield. His providences, his government, his grace, his glory! Never pardoned rebel owed such restitution to his generous prince as every pardoned sinner owes to his Lord. Never was mercy so disarmed to them who by faith accept him and his salvation. But dreadful is the fate of obstinate Jews and others who oppose the designs of his grace:

VER. 36. Nothing is more certain than this: God officially delivers wicked men over to the consciences of their own hearts, and without doubt it is impossible to doubt that Christ is the speaker of the whole psalm. See also further references: Jn. 16, 17; Ro. 15, 20, 10, 11; Ac. 15, 15, 19.

C.

C.

Reflections. While I read these things let me, with deep concern, by faith behold my Redeemer charged in law with my sins and bearing my punishment. Let me learn with patience to run the race of holy obedience, and of necessary trials set before me, looking to Jesus as my pattern, and as the author and leader of my faith. I behold, with the most profoundest severity of God's judgments against his ancient people for erecting and murdering his Son, let me not be high-minded, but fear.—Let me be the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich.—And let me be a living and lively
David prayed for deliverance.

PSALM LXXXI.

7 I am as a wonder unto many; but thou art my strong refuge.
8 Let my mouth be filled with thy praise and with thy honour all the day.
9 Cast me not off in the time of old age; forsake me not when my strength faieth.
10 For mine enemies speak against me; and they that lay wait against me for my soul, take counsel together.
11 Saying, God hath forsaken him; persecute and take him; for there is none to deliver him.
12 O God, be not far from me: O my God, make haste for my help.
13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.
14 But I will hope continually, and will yet praise thee more and more.
15 My mouth shall show forth thy righteousness ans thy salvation all the day; for I know not the numbers thereof.
16 I will go in the strength of the Lord God: I will make mention of thy righteousness even of time to time.
17 O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works.
18 Now also when I am old and gray-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come.
19 Thy righteousness also, O God, is very high, who hast done great things: O God, who art like unto thee?
20 Thou hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

And if we hope for eternal happiness, let us do what we can to spread the honour and good savour of Christ on earth! For how becoming is it for aged saints to be remarkable in cheerfully expecting good at the hand of God; and to have heart and hope, and life all filled with his praise! How pleasant is it to step it were into heaven, scarcely needing to change either our work or our song!

Ver. 18. When I am old, &c. Better, as in the margin. "Now also unto old age and gray hairs, O God, forsake me not." That God is our strength, and that we should turn to him in every time of need, is a word, permanently and universally, pressed in every time, particularly in our old age. How much the more, when we are of a sedentary disposition and of an unnatural winter embroiling the generation of spring.

Ver. 19. This is not only not descriptive of David's expectations or experience, God had positively told him, "the sword should never depart from his hand," a word, till now, from the beginning of his life to the end, there was a succession of troubles. But of Jesus the description is true: for his declarative greatness is ever increasing, and the depth of our misery God delights to magnify his glory. And that "who confidently pleaded his faithfulness shall never be disappointed." As the more we reflect on what God hath done for us, the more engage our trust and confidence. And in the depth of our misery God delights to magnify his glory. And that "who confidently pleaded his faithfulness shall never be disappointed." As the more we reflect on what God hath done for us, the more engage our trust and confidence. And in the depth of our misery God delights to magnify his glory. And that "who confidently pleaded his faithfulness shall never be disappointed." As the more we reflect on what God hath done for us, the more engage our trust and confidence. And in the depth of our misery God delights to magnify his glory. And that "who confidently pleaded his faithfulness shall never be disappointed." As the more we reflect on what God hath done for us, the more engage our trust and confidence. And in the depth of our misery God delights to magnify his glory. And that "who confidently pleaded his faithfulness shall never be disappointed." As the more we reflect on what God hath done for us, the more engage our trust and confidence.
The happiness, justice, and
glory of Christ’s kingdom.

PSALM LXVII.

1 David, praying for Solomon, showeth the happiness, justice, and glory of God’s kingdom under that type. Ver 16 He blessed God.
2 A psalm for Solomon.

Give the king thy judgments, O God, and thy righteousness unto his king’s son.
2 He shall judge thy people with righteousness, and thy poor with judgment.
3 The mountains shall bring peace to the people, and the little hills, by righteousness.
4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
5 They shall fear thee as long as the sun, and moon endure, throughout all generations.
6 He shall come down like rain upon the mown grass; as showers that water the earth.
7 In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.
8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

power in heaven and earth, reigns over his church; by wisdom he conducts his whole administration. By his righteousness he secured, by his intercession he procures, and by his word, he be the peace of men, and the peace of God, in the conscience, and with one another. Poor destitute sinners he supplies from his fulness of blessings, and delivers them from the hand of sin, Satan, and the world, their oppressors. His spiritual influences, coming down in their season, shall render believers fruitful and fruitful in holiness. And how extensive his gospel church, comprehending both Jews and Gentiles—the wildest Arabs and most distant Indians not excepted! In it persons of every station, but chiefly of the poor, submit to his yoke, and devote themselves and all that they have to his service. Earnest are their prayers for his presence and power in his ordinances, and for his coming in the clouds; and high their songs of praise to his name. What commendations of him are in the word of the gospel! From him the corn of wheat, sown in death upon Calvary, and from the handful of gospel truth, sown among hardened hearts, shall proceed converts, strong and tall in grace as the cedars of Lebanon, and numerous as the pines of grass. How lasting is his kingdom, and how certainly useful for diffusing every spiritual blessing among those who accept Christ Jesus! United to his person, and sharing of his benefits, let us wish well to his name and honour, and mention, adore, and praise Jehovah in him, as the author of all the wonders of providence and grace.

PSALM LXVIII. Ver 1. Israel, those who wrestle with God for a blessing, and will he be his prey till they possess it, and, with it or in it, that new name which the Spirit of adoption also has given him.
2 The freedom of thoughtless sinners from trouble arises in ignorance of themselves, disregard of futurity, and want of sympathy with a world lying in misery, because lying in wickedness.
3 Ver 9. Walketh. Their tongue avails every one none can escape, none can eschew, none can be delivered. They are tellers of tales, they are portrayers of things. Ver 10. His people return hither. Therefore his God’s people turn aside aside unto the service of these prosperous men, and wares fall from the hands of them in bitter tears.
4 Ver 17. Verity. This word never signifies sincerity, in the singular, but signifies the secret principles of God’s providential government.
5 Ver 18. The wicked are here referred to, and the true nature of God’s dealings with them. Their prosperity were prosperous and secure but in reality their condition was one of uncertainty and danger, from which they must inevitably fall. Ultimate ruin is before them whatever may be their apparent security now.
6 Ver 22. See Job. The whole gospel of Christ is called good news to the world, and he that would be wise must become a fool. The very apostles were ‘fools for Christ’s sake,’ 1 Cor. 4:10.
7 Ver 23. Notwithstanding this low estimation of men, I am still beloved of God. Here is a distinct note that the speaker, inquirer, and expounder of providences is other than Christ. C. 107. 5. 7. REJECTIONS.—In our perplexing difficulties we ought to recur to the first principles of our most holy faith. And never should we lose the views of this service to those who are washed in the blood and sanctified by the Spirit of his Son. Often the strongest believers are most violently tempted, and doomed to great destruction, while God, in this world, marks his enemies and friends in the most perplexing manner. The sinner often despises his friends, and loves his enemies; but God makes him labor and strive for their profit. What need then have we to attend closely to our word as our rule; and to see the end of the Lord? The worst that a good man hath is better than the prosperity of many wicked, which but brings them to everlasting ruin and hastes them into it. But whatever length of afflictions and temptations of the godly draw them, they must lead to instruction, humiliation, comfort, and holiness. When in our hearts, they must be carefully and quickly sundered, grieved and not stifle the children of God by representing them as vain and unprofitable. And it is not the strongest carnal reasoning, but fellowship with God in his word and ordinances, that can illuminate a darkness in his soul, or disentangle from an ensnaring temptation.
8 Ver 5. As we are seen by the enlightened, cutting down the thick wood, so the whole carved work of thy temple with chisel
ALTAR OF LATIN CHURCH, NAZARETH—ON THE SITE OF THE HOUSE WHERE CHRIST LIVED. [Psalms, lxxii:8.]—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." It seems as if the prophesies quoted from the above Psalm have been fulfilled when we remember that churches now stand in nearly all of the great cities of the world. The Latin church in Nazareth is called the Church of the Annunciation. The modern city of Nazareth consists of stone houses with flat roofs. The Church of the Annunciation is small, but it is decorated with pictures of great beauty and with finely wrought marble. It is said to stand on the site of the house of Mary. The church was begun in 1620 out of materials which remained from the ruins of former structures of a similar character. It was destroyed by an earthquake in 1837, but has been rebuilt. The name of Nazareth does not occur in the Old Testament nor in Josephus.
PSALM LXXIII.
1 The prophet, in a temptation, 2 though the occasion thereof, the prosperity of the wicked. 3 The sound given therein, 4 the prosperity of the wicked, and sustaining the righteous.

A psalm of Asaph.

TRULY God is good to Israel, even to such as are as a scaffold of men.
2 But as for me, my feet were almost gone, my steps well had high slipped.
3 For I was envious at the foolish, when I saw the prosperity of the wicked:
4 For there be no bands in their death; but their strength is firm.
5 They are not in trouble as other men, neither are they plagued like other men:
6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.
7 Their eyes stand out with fatness; they have more than heart could wish.
8 They are corrupt, and speak wickedly concerning oppression; they speak loftily.
9 They set their mouth against the heavens, and their tongue walketh through the earth.
10 Therefore his people return hither; and waters of a full cup are wrung out to them.
11 And they say, How doth God know? and is there knowledge in the most High?
12 Behold, these are the ungodly, who prosper in the world; they increase in riches.
13 Verily I have cleansed my heart in vain, and washed my hands in innocency.
14 For all the day long have I been plagued, and chastened every morning.
15 If I say, I will speak thus; behold, I should offend against the generation of thy children.
16 When I thought to know this, it was too painful for me.
17 Until I went into the sanctuary of God; then understood I their end.
18 Surely thou didst set them in slippery places; thou castst down them into destruction.
19 How are they brought into destruction, as in a moment! they are utterly consumed with terrors.
20 As a dream when one awaketh; so, O Lord, when thou awaketh, thou shalt despise their image.
21 Thus my heart was grieved, and I was pricked in my reins.
22 So foolish was I, and ignorant: I was as a beast before thee.
23 Nevertheless I am continually with thee: thou hast holden me by my right hand.
24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

and mallet they have hewed down.—Bevan. The imagery in this translation seems faulted and incongruous. May it not be paraphrased thus: "In former times, the Tyrian woodman acquired respect and honour, even from his own Gentile fellow-citizens, by cutting down timber in the mountains for Solomon; but now, our Gentile invaders with axes and hammers, recklessly tear down and desecrate the work of the temple, dedicated by the pious of former years." C.
Mount of Olives from Zion's Gate—Over Which David Walked and Wept During Absalom's Rebellion. [Psalms, lxxxiv:2]—"Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this Mount Zion, wherein thou hast dwelt." Mount Zion occupies the southwest section of the city. The west and south sides rise abruptly from the valley of Hinnom, and the south brow of Zion is bold and prominent. The Mount of Olives from Mount Zion is an inspiring sight. The graceful outlines of the Mount of Olives are conspicuous from every part of the city. We see on the summit of the central crest the lofty tower erected by the Russians. There are many buildings upon the Mount of Olives and they interfere with the simple beauty of the sacred hill. It is over the Mount of Olives that David ascended when fleeing from his rebel son Absalom (II. Samuel, xv:30).
PSALM LXXVI.

8 For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An abhorrence to serve him reversely.

To the chief musician, Al-tashhith, A Psalm or song of Asaph.

I N Judah is God known: his name is great in Israel.

In 2 In Zion also is his tabernacle, and his dwelling-place in Zion.

3 There he brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still, 9 when God arose to judgment, to save all the meek of the earth. Selah.

10 Surely, the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

make havoc of God's truths, ordinances, or people, while there is none to comfort us or to explain the dark prophecies, the terrors troubles it is proper to commemorate and plead upon God's former and distinguished mercies. He who divided the Red Sea and destroyed Pharaoh and his host, and who brought waters from the rock for Israel, he who is the Sovereign of nature, can, at his pleasure, command our and his church's deliverance. Important wrestlings and pleadings with God for the comfort of his church, which is so dear to him, and for fulfilling his promise, of which he is ever mindful, and for destroying his daring and implicable enemies, will be answered.

REFLECTIONS. - When we think of Jesus Christ, whom God has glorified with glory and honour, and of the infinite danger of opposing his government, let us remark what wonderful works of God have been wrought. Great is the praise which we owe to God on every review of his mercies. Important and useful is the charge which is committed to his church: and there is great need of activity and care in their administrations, as they must be accountable to God, from whom they received this trust. One true patriot may sometimes save a disjoined church or state from impending ruin. But vain and dangerous is it to withstand God's deputies. The righteous shall be advanced and cherished, while obdurate sinners shall be plunged into everlasting misery.
Psalm LXXVII

1 The psalmist speaks of the psalmist's conduct in his afflictions, and the confidence he had in God's grace and goodness.
2 As the day of trouble came, he sought the Lord, trusting in his mercy and faithfulness.
3 The memory of God's past goodness and faithfulness sustained him, and his spirit was overwhelmed with emotion.
4 Thou holdest mine eyes waking; I am so troubled that I cannot speak.
5 I have considered the days of old, the years of ancient times.
6 I call to remembrance my song in the night: I commune with mine own heart; and my spirit made diligent search.
7 Will the Lord cast off for ever? and will he be favourable no more?
8 His mercy clean gone for ever? doth his promise fail for evermore?
9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.
10 And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.
11 I will remember the works of the Lord: surely I will remember thy wonders of old.
12 I will meditate also of all thy work, and talk of thy doings.
13 Thy way, O God, is in the sanctuary: what is so great a God as our God?
14 Thou art the God that dost wonders: thou hast declared thy strength among the people.
15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.
16 The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.
17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.
18 The voice of thy thunder was in the heaven: the lightnings and the world: the earth trembled and shook.

Psalm LXXVIII

1 An exhortation to learn God's works.
2 They are all his works: his servants, that do his pleasure: all his acts are prepared, and his counsels unto all the host of heaven.
3 He gathereth together the waters of the sea; he provideth snow for the mountains, and rain for the earth.
4 He causeth the grass to spring forth, and blesseth the vine, and the tender plants of the field.

Psalm LXXIX

1 An exhortation to learn God's works.
2 The story of God's wrath against the incorruptible and disobedient:
3 The Jerobeam being rejected, God chose Joshua, Ziz, and David.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.
2 I will open my mouth in a parable; I will utter dark sayings of old;
3 Which I have heard and known, and our fathers have told us.
4 We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.
5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

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5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:
The story of God's wrath

15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.
16 He brought streams also out of the rock, and caused waters to run down like rivers.
17 And they sinned yet more against him, provoking the most High in the wilderness.
18 And they tempted God in their heart, by asking meat for their lust.
19 Yea, they spake against God; they said, Can God furnish a table in the wilderness; a fire? He was kindled against Jacob, and anger also came up against Israel;
22 Because they believed not in God, and trusted not in his salvation;
23 Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven.
25 Man did eat angels' food; he sent them meat to the full.
26 He caused an east wind to blow in the wilderness; and by his power he brought in the south wind.
27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea;
28 And he let it fall in the midst of their camp, round about their habitations.
29 So they did eat, and were well filled; for he gave them their own desire;
30 They were not estranged from his face; while but their meat was a还不在 their mouths,
31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.
32 For all this they sinned still, and believed not for his wondrous works.

Psalm LXXVIII.

33 Therefore their days did consume in vanity, and their years in trouble.
34 When he slew them, they then they sought him; and they returned and inquired early after God:
35 And they remembered that God was their Rock, and the high God their Redeemer.
36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.
37 For their heart was not right with him, neither were they steadfast in his covenant.
38 But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.
39 For he remembered that they were flesh; a wind that passeth away, and cometh not again.
40 How oft did they provoke him in the wilderness, and grieve him in the desert!
41 Yet, they turned back, and tempted God, and limited the Holy One of Israel.
42 They remembered not his hand, nor the day when he delivered them from the enemy.
43 How he had wrought signs in Egypt, and his wonders in the field of Zoan;
44 And had turned their rivers into blood; and their floods, that they could not drink.
45 He sent divers sorts of flies among them, which devoured them; and thunders, which destroyed them.
46 He gave also their increase unto the caterpillar, and their labour unto the locust.
47 He destroyed their vines with hail, and their sycamore-trees with frost.
48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.
50 He made a way to his anger; he spared

Ver. 9. Ephram. - Ephram is selected to exemplify the result of unsteadiness. (1) Because, as the chief son of Joseph, he is hereditary peculiar promises, Ge. 48. 20. (2) Because Ephram was the ruling tribes in Canaan under Joshua. (1) Because Ephram became conspicuous among the tribes for dissipation of morals and idolatry, Is. 17. 8; Ho. 4. 11. (2) Because in their danger God did not forsake them, but Assyria, Ho. 5. 15. (3) Because God visited them with calamities as conspicuous as the privilege they enjoyed. Ho. 4. 16. C. Ver. 32. To many unhonouring persons it appears strange, at least, if not altogether, beyond credibility, that the Israelites could receive so many miracles, and feel so many judgments, and yet remain the sensual, stupid, stiff-necked, rebellious, and incorrigible people they are represented to have been. A little consideration of the disregard of God's mercies and judgments that may still be seen in the world would soon remove this surprise or incredibility, and enforce the conviction, that the providence of God, and the kindness and rebellion of men, still continue, as in the days of Moses, to refuse to be enlightened, and to spurn the hand that reaches and feeds them. C. Ven. 59. When God heard this. - We know little more of the relations between men and angels, than that 'they are all ministers of spirits sent forth to minister to them who shall be heirs of salvation;' and that there is 'joy in heaven over one sinner that repenteth;' but these words seem also to intimate that the idolatries and other apostasies of the church may be brought up in heavenly records, or in such in heaven there may be great lamentation; 2Co. 4. 3, 4. C. Ver. 64. No Lamentation. - It has often been remarked that the most profane, calumnious, note is more grieved by the most total destruction of humanity than the most complete destruction of idolatries. Thus, the pagans, which, as it has before been remarked, may be called the most wicked, are now so much addicted to the worship of idols, that, when they are destroyed, they may be said to mourn. C. Reflections. Important are the great things of God's law and the matters of our eternal salvation; and they demand the man's most attention. With great care ought parents to instruct children in the knowledge of the great truths and works of God. Neglect and carelessness will lead to unbeliefs, hypocrisy, and lasting ruin. And to avoid the bad effects of parents' guilt, children of wicked men ought to be treated as evil men. Holyly and justly, God punishes; He is a just God. How weak and men are when God is their enemy; and how cowardly when their consciences are burdened with guilt! But how men are to be pitied! The natural crying out of a heart hardened with guilt is, 'Help!' If God were to show his favours, he might melt an ignorant and hardened heart, or induce it to gratitude. No favours will satisfy 'disconsolate spirit, and re-
against the incredulous and disbelieving.

70 He chose David also his servant, and took him from the sheep-folds:
71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.
72 So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

PSALM LXXIX.

1 The psalmist complaineth of the desolation of Jerusalem. o
2 proclameth for deliverance, 13 and promiseth thanksgiving.

A psalm of Asaph.

O GOD, the heathen are come into thy inheritance; thine holy temple have they defiled; they have laid Jerusalem on heaps.
2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.
3 Their blood have they shed like water round about Jerusalem; and there was none to bury them.
4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.
5 How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?
6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.
7 For they have devoured Jacob, and laid waste his dwelling-place.
8 O remember not against us former iniquities; let thy tender mercies speedily prevent us, for we are brought very low.
9 Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name’s sake.
10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.
11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die.
12 And render unto our neighbours seven-fold into their bosom their reproach, wherewith they have reproached thee, O Lord.
13 So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will show forth thy praise to all generations.

PSALM LXXIX. Ver. 1. There is no internal note of the REFLECTIONS.—To what fearful and lasting distress and desolation is the church of God sometimes brought, while forced to bear at once the cruelty and derision of men and the manifested displeasure of God? But he will assuredly visit with his wrath such as live in ignorance of him and neglect of his worship. And though he permit his people to be
PSALM LXXX.

The miseries of the church.

1. The psalmist in his prayer complaineth of the miseries of the church, God's former favours are turned into judgments. 2. He prays for deliverance.

To the chief musician upon *Shoshannim-Eduth,* A psalm of Asaph.

GIVE ear, O Shepherd of Israel, thou that art upon *Joseph's* head, 2. Who art like unto Ephraim, who art like unto Manasseh, stir thou up thy strength, and come and save us.

3. Turn us again, O God, and cause thy face to shine; and we shall be saved.

4. O Lord of hosts, how long wilt thou be angry against the prayer of thy people?

5. Thou feedest them with the bread of tears; and givest them tears to drink in measure.

6. Thou maketh us a strife among our neighbours; and our enemies laugh when they see themselves.

7. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8. Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

9. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10. The hills were covered with the shadow of it; and the boughs thereof were like the goodly cedars.

11. She sent out her boughs unto the sea, and her branches unto the river.

12. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13. The *boar* out of the woe doth waste it, and the wild beast of the field doth devour it.

14. Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine;

Oppressed for a while, he will speedily rid them of their persecutors; and often their extremity shaketh i.e. their deliverance. Humbles prayers for forgiveness, poured forth in sighs and groans, and attended with deep concern for God's dishonour, will not be long unanswered. And deliverances, founded in pardon through Jesus' blood, will animate to cordial praise and thankfulness.

PSALM LXXXI.

An exhortation to praise God.

1. An exhortation to a solemn praising of God. 2. God challenges that duty by reasons of his benefits. 3. God, exhorting to obedience, complaineth of their disobedience, which prevents their own hurt.

To the chief musician upon *Gittith,* A psalm of Asaph.

Sing aloud unto God our strength; make a joyful noise unto the God of Jacob.

2. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3. Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day.

4. For this was a statute for Israel, and a law of the God of Jacob.

5. This he ordained in Joseph, for a testimony, when he went out through the land of Egypt: where he heard a language that I understood not.

6. He removed his shoulder from the burden: his hands were delivered from the pots.

7. Thou callest in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah.

8. Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me;

9. There shall no strange god be in thee; neither shall thou worship any strange god.

10. I am the Lord thy God, which brought
PSALM LXXXIV. 3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, 'Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.'

5 For they have consulted together with one consent; they are confederate against thee.

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 Assur also is joined with them: they have helped the children of Lot.

9 Do unto them as unto the Midianites; as unto Sisera, as to Jabin at the brook of Kison;

10 Which perished at En-dor: they became as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmunna:

12 Who said, 'Let us take to ourselves the houses of God in possession.'

13 O my God, make them like a wheel, as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O Lord.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish.

18 That men may know that thou, whose name alone is Jehovah, art the most High over all the earth.

To the chief musician upon Olsith. A psalm for the sons of Korah.

HOW amiable are thy tabernacles, O Lord of hosts!

2 My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God.

on his gospel grant of himself to us as our God. His service must then be our highest interest as well as duty. Past obligations are sufficient to engage our hearts, even though we had no future promises in view.

And when God grants himself and his fulness, our desires or prayers for enjoyment can never be too much enlarged. They only who have him for their portion have all that heart can wish. But how terrible is the punishment of a wilful refusal of his gracious offers! That loss of victory over enemies, of perpetuated enjoyment, and of delightful provision! Alas! what enemies are sinners to the walls of souls! And they who resist God's Word and Spirit have only their own wilfulness to blame when their destruction comes. Their purging is not through want of conception of God's will, but through the hardness and impudence of their own hearts.
The blessings of God's service.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thin altars. O Lord of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of *them.*

6 Who passing through the valley of Baca make it a well; the rain also filleth the pools.

7 They go from strength to strength; every one of them in Zion appeareth before God.

O Lord of hosts, *bless* me, the man that trusteth in thee.

**PSALM LXXXV.**

A prayer of David.

1 The poet, out of the experience of former mercies, prays for the continuance thereof. 2 He promiseth to wait God's answer, in which he will enjoy manifold blessings.

To the chief musician. A psalm for **the** sons of Korah.

ORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sin.

3 Thou hast taken away all thy wrath;

diversified by nations, humors, or interests, strongly united in opposing the cause of God and truth. Glad would it be if they had the courage to face their professor or professor of the true religion left upon earth. But though craft be employed to seduce, threatenings to intimidate, and furious denunciation of God's strength be produced, God knoweth them that believe, and they shall never be moved. At the worst they have their all-sufficient Lord to flee to, who can check the madness of the devourers. And past interpositions of God in favour of his people should encourage us to plead and hope for the like mercy. All opposition to God and his church is but rushing headlong into certain ruin. Even in this life, sinners' terrors of mind often make their life a burden, and are a prelude of more dreadful misery in hell for ever. Men must know at last that the Lord omnipotent reigneth, and the execution of deserved vengeance, but shows the tendency of sin. Meanwhile we ought to long for the convocation and conversion of our bitterest enemies of mankind, rather than their destruction.

F. L. LXXXIV. Ver. 3. Even is not in the Hebrew.

The psalm is a prayer for God to hear and answer; the meaning is this—*My heart crieth out for help.* 

Ver. 4. For, when God is near, O Lord of hosts, etc. These birds could not build in the altar, is evident both from their construction, and constant use; nor can it be put for course, for they are already mentioned. The singing of the psalmist is for the ornament of God, for glory, O Lord of hosts, etc. That this psalm was composed under his inspiration; a breath that perfects for ever them that are sanctified. Hos. 10, 12, 13. The idea here, that the sparrow's and the swallow's seemed to have a happy lot let to be in a condition to be envied. Even they might come freely to the house of God, and the poor were enabled to make their home there most comfortably. How strangely in contrast with this was the condition of the wandering—*the exiled*—author of the Ps. Ver. 6. Baca. Ver. any peculiar place; for the people, in ascending to the festivals, could not pass through any one valley.

**PSALM LXXXVI.**

A continuance of former mercies prayed for.

1 Thou hast turned thyself from the fierceness of thine anger.

2 Turn* us, O God of our salvation, and cause thine anger toward us to cease.

3 wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

4 wilt thou not revive us again, that thy people may rejoice in thee?

5 Show us thy mercy, O Lord, and grant us thy salvation.

6 I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

7 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

8 Mercy and truth are met together; righteousness and peace have kissed each other.

9 Truth shall spring out of the earth; and righteousness shall look down from heaven.

10 Mercy shall be built up before us; and shall set us in the way of his steps.

**PSALM LXXXVI.**

1 David employs God's aid on account of his need and religious faith, 5 out of the power and goodness of God. 11 He prays for grace, and promises grace for past mercies. 14 Complying with the prayers, he craves none token of God's favour.

A prayer of David.

_Bow down* thin ear, O Lord, hear me: for_ I am poor and needy; 2 Preserve me, my soul; for I am holy, 3 O thou my God, save thy servant that trusteth in thee. 4 Be merciful unto me, O Lord; for I cry unto thee daily. 5 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
PSALM LXXXVIII.

The glory and honour of the church.

4 I will make mention of Rahab1 and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia: this man was born there.
5 And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.
6 The Lord shall count, when he writeth up the people, that this man was born there. Selah.
7 As will the singers as the players on instruments shall be there; all my springs are in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A song or psalm for the sons of Korah, to the chief musician upon Mahalath Leannoth, Maschil of Halleluiah the Bard.4

O LORD God of my salvation, I have cried day and night before thee.
2 Let my prayer come before thee: incline thine ear unto my cry.
3 For my soul is full of troubles; and my life draweth nigh unto the grave.
4 I am counted by them as a thing unclean; and the wild beasts deride me.

5 Thou hast made me as a byught among the dead, like the slain that go down into the pit; we are as those cut off from thy hand.
6 Thou hast laid me in the lowest pit, in darkness, in the deeps.
7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.
8 Thou hast put away mine acquaintance far from me; thou hast made me a abomination unto them: I am shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction; Lord, I have called daily upon thee; I have stretched out my hands unto thee.

10 Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah.
11 Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?
12 Shall thy wonders be known in the dark?

REFLECTIONS.

Behold how firmly and publicly our gospel church is founded upon Jesus Christ—Rock of ages! And how JEROVHALT delights in fellowship with his people in the public and private ordinances of his grace. Glorious things are spoken of her foundation, her ordinances, her members, her properties, her fellowship. And under the influence of almighty grace the heathen nations on every side crowd into her. Behold also the exact and kind care which God takes of every true member! And great spiritual joy and rejoicing, and fresh springs of salvation, are found in her by the saints.

REFLECTIONS.—How inexpressibly grievous are the conditions of some of God's loving children! nay, of his Son! Their sorrows are enlarged. They are reduced to the very brink of despair; loaded-
and thy righteousness in the 'land of forgetful-
ness?'

13 But unto thee have I cried, O Lord; and
in the morning shall my prayer prevent thee.
14 Lord, why castest thou off my soul?
why hidest thou thy face from me?

15 I am afflicted and ready to die from
my youth up: while I suffer thy terrors I am
distracted.

16 Thy wrath goeth over me; thy terrors
have cut me off.
17 They came round about me daily like
water; they compassed me about;

18 Lover and friend hast thou put far from
me, and mine acquaintance into darkness.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful
power; 15 for the care of his people, 19 for his favour to the kingdom
of David; 39 Then complaining of contrary events, 66 he expostu-
lates, prays, and beseeches God.

Masoch of Etham the Ezrahite.

I will sing of the mercies of the Lord for ever: with my mouth will I make known thy
faithfulness unto all generations.

2 For I have said, 'Mercy shall be built up for ever: thy faithfulness shalt thou establish in
the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and
build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congrega-
tion of the saints.

6 For who in the heavens can be compared unto the Lord? who among the sons of the
mighty can be likened unto the Lord?
7 God is greatly to be feared in the assembly of the saints, and to be had in reverence
of all them that are about him.

8 O Lord God of hosts, who is a strong
Lord like unto thee? or thy faithfulness round about thee?

9 Thou rouest the razing of the sea: when
the waves thereof arise, thou stilllest them.

10 Thou hast broken Rahab in pieces, as
one that is slain; thou hast scattered thine ene-
emies with thy strong arm.

11 The heavens are thine, the earth also is
thine: as for the world, and the fulness thereof,
thou hast founded them.

12 The north and the south thou hast
created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy
tand, and high is thy right hand.

14 Justice and judgment are the habitation
of thy throne: mercy and truth shall go before thy
face.

15 Blessed is the people that know the joyful
sound: they shall walk, O Lord, in the light of thy countenance.

16 In thy name shall they rejoice all the
day; and in thy righteousness shall they be exalted.

17 For thou art the glory of their strength,
and in thy favour our horn shall be exalted.

18 For the Lord is our defence; and the
Holy One of Israel is our King.

19 Then thou spakest in vision to thy
people, and saidst, 'I have laid help upon one that
is mighty; I have exalted one chosen out of the
people.

20 I have found David my servant; with my holy oil have I anointed him;

21 With whom my hand shall be established;
mine arm also shall strengthen him.

22 The enemy shall not exact upon him;

nor the son of wickedness afflict him.

23 And I will beat down his foes before
his face, and plague them that hate him.

24 But my faithfulness and my mercy shall
be with him; and in my name shall his horn
be exalted.

25 F will set his hand also in the sea, and
his right hand in the rivers.

26 He shall cry unto me, Thou art my
Father, my God, and the Rock of my salvation.

27 Also will I make him my first-born,
higher than the kings of the earth.

28 My mercy will I keep for him for ever,
and my covenant shall stand fast with him.

29 His seed also will I make to endure for
ever, and his throne as the days of heaven.

30 In his children shall his law be
walk not in my judgments.

31 If they break my statutes, and keep not my
commandments;

32 Then will I visit their transgression with
the rod, and their iniquity with stripes.

33 Nevertheless my loving-kindness will I
not utterly take from him, nor suffer my faith-
fulness to fail.

PSALM LXXXIX. Ver. 1. None but Messiah could con-
dently adopt the phrase of this verse; for of him, accordingly, it has been interpreted by Bohle Solomon, the
adversary of the Father of the Son, delivered in prophecy for establishment of the faith of the apostles. See 1 Cor. 15:2, 3.

Ver. 5. The heavens shall praise the Lord. The
comparison of this passage from verse 1-7, with He. 1:10 and
Ps. 80:7, 11, will clearly demonstrate that it contains a continu-
ance of the Father of the Son, delivered in prophecy for
establishment of the faith of the apostles. See 1 Cor. 15:2, 3.

Her children. The church is called Christ's children. He. 2:12, 13, and they are here warned against the
terror judgments upon the various forms of apostasy and infidelity. See 1 Th. 5:10, 11, and Ro. 11:9, 10, 15:
Solomon's throne, 1 K. 3:11, final benediction, Tit. 3:10; and impen-sion, 1 Cor. 15:2, 3.

Ver. 37. As the moon. A lovely satellite to earth, bowing and reflecting the light of the sun, and supplying in his absence the lack of his brighter beams; equalizing the temperature of sea

1044
STAIRWAY TO TOWER OF CASTLE—NEAR THE PLACE WHERE
CHRIST WAS TRANSFIGURED. [Psalms, lxxxix:12]—"The North and the
South thou hast created them: Tabor and Hermon shall rejoice in thy name."

This is a view of the stairway to the tower of Subeibeh castle. It stands three miles
from Cæsarea Philippi, and about one thousand feet higher than this town. It is
in sight of Mount Hermon, where the Lord Jesus Christ was transfigured in the
presence of Peter, James and John. We are looking toward the North. This
castle figured largely in the wars of the Saracens of Damascus against the
Templars of Jerusalem. As it commands the passage from the Hulch to the plains
of the Jordan over Hermon to Damascus and the East, it must have been a place
of importance at least during those troublous times when such passes were domi-
nated by a frowning castle.
A song of praise

My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. But thou hast cast off and abhorred: thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou hast profaned his crown, by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortned; thou hast covered him with shame. How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire? Remember how short thy time is: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Selah. Lord, where are thy former loving-kindnesses, which thou sparest unto David in thy truth? Remember, Lord, the reproach of thy church, from Satan, from Jews, from heathens, from the wicked: and how terrible the Almighty's displeasure, when it construeth hell. How short, how uncertain, are our days on earth! through Jesus, as our risen life and quickening Head, we may enjoy it in glory here, and with God in glory hereafter, our life is worse than in vain. But painful is it for exercised souls to want the sense of God's love, even though it be secured in the gracious promises. And grievous are the virulent reproaches of Christ, his Father, and his people, and hard to be borne by a tender saint.

Psalms 100

Title. This is one of the most remarkable, most important, and most beautiful psalms in the whole book. It has been called the funeral hymn of the world. Human frailty is no hindrance to it in its equal vividness and pathos: but it is brought out in such a way that it teaches man humble respectfulness toward God. It teaches the thoughtful man to utter in faith and hope the solemn prayer, Thy will be done: it shows him the height of manly submission to the law in urging the connection between sin and death; its simplicity and spiritual force, in the matter of the title is confirmed by its unique simplicity and grandeur; its appropriateness to the solemn circumstances, its meeting the Supreme of the law in urging the connection between sin and death; its simplicity and spiritual force, in the matter of the title is confirmed by its unique simplicity and grandeur; its appropriateness to the solemn circumstances, its meeting the Supreme in grace, and the all searching eye of God, and finally the proved impossibility of assigning it to any other date.

Verses 1-5. In all generations. In the days of Abraham, Isaac, and Jacob, in the reign of David, in the days of the captivity, and in the days of the dispersion. Yes, still he is the refuge of his people, whenever these hands have been lifted up in terror. Ver. 6. Returns, ye children of men. That is, as under some other chapter, to return to the truth which ye once turned from.
STATIONS OF THE CROSS IN THE GARDEN. [Psalms, lxxxix:45.]—"The days of his youth hast thou shortened: thou hast covered him with shame." The Greek church, or the Eastern church, has placed within the Garden of Gethsemane little stations which represent the incidents of the crucifixion. Poor pilgrims from all parts of the world upon visiting Jerusalem make the rounds of these stations of the Cross, praying at each. One cannot stand in the Garden of Gethsemane during the Greek Easter week without having a new apprehension of the hold the Lord Jesus Christ has upon the hearts of the human race. To see people kissing the wood of which the stations representing the incidents of the crucifixion are built; to see them kissing the rocks made dear to their hearts because lying upon the ground over which the Lord Jesus Christ walked, is sufficient to bring tears to the eyes of the hardest heart.
The brevity of human life.
11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. 12 So teach us to number our days, that we may apply our hearts unto wisdom. 13 Return, O Lord, how long? and let thy anger be appeased; and let thy wrath be upon the heathen that rise up against thee. 14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days. 15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. 16 Let thy work appear unto thy servants, and thy glory upon their children. 17 And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. 18 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. 19 So teach us to number our days, that we may apply our hearts unto wisdom. 20 Return, O Lord, how long? and let thy anger be appeased; and let thy wrath be upon the heathen that rise up against thee. 21 O satisfy us early with thy mercy; that we may rejoice and be glad all our days. 22 Let thy work appear unto thy servants, and thy glory upon their children. 23 And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM XCI. 1 The state of the godly. 2 Their salvation. 3 Their habitation. 4 Their servants. 5 Their friends; with the effects of them all.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2 I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. 3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. 4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. 5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. 6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. 7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. 8 Only with thine eyes shalt thou behold, and see the reward of the wicked. 9 Because thou hast made the Lord which is my refuge, even the most High, thy habitation;

their conscience, and enable them to rejoice in himself. And such as are faithful to Christ will be greatly concerned that he may work all in them, do all for them, give all to them; and that he may receive glory, not only in them, but also in their posterity after them.

PSALM XCI. Ver. 1. Secret place. In the bosom of the Father, where the Son was in glory; before the foundation of the world—our only conception of eternity (see Jas. 1:27). 2. The Lord shall be the secret place of his people, and the refuge of the children of Israel. Gen. 28:15, 16, Ps. 61:6. 3. The Lord is my refuge, and my fortress. Ps. 91:2. 4. He shall cover thee with his feathers. Ps. 91:4; Jer. 50:23. 5. It is the Lord alone who is the shield of the creature. Ps. 18:35. 6. The Lord shall deliver thee from the snare of the fowler. Ps. 91:13. 7. A thousand shall fall at thy side. Ps. 68:21. 8. Only with thine eyes shalt thou behold. Ps. 91:13. 9. The Lord which is my refuge. Ps. 91:3. 10. The Lord shall be the secret place of his people, and the refuge of the children of Israel. Gen. 28:15, 16, Ps. 61:6. 11. The Lord is my refuge, and my fortress. Ps. 91:2. 12. He shall cover thee with his feathers. Ps. 91:4; Jer. 50:23. 13. It is the Lord alone who is the shield of the creature. Ps. 18:35. 14. The Lord shall deliver thee from the snare of the fowler. Ps. 91:13. 15. A thousand shall fall at thy side. Ps. 68:21. 16. Only with thine eyes shalt thou behold. Ps. 91:13. 17. The Lord which is my refuge. Ps. 91:3.

REFLECTIONS.—While I here contemplate Jesus Christ as the Father’s Son, protecting, guarding, attending, heard in his prayers, honoured, and crowned with life and glory everlasting, let me with wonder behold the happiness of all people who make God their refuge and delightful habitation, who know his name, set their love on him, and call on him. Secure against every disappointment and danger, distinguished in the providence of God, guarded by angels, delivered from and victorious over every that fowls, dragon, and lion of hell. Jehovah attends them in their troubles by his prayers, and gives them answers of peace. He exalts them above all his Rock and makes them sit with him on his throne; honour them with the protection of his children, kings, and priests unto God, and deck them with the apparel of his Rock and impregnate grace. And after preserving all who believe in the Lord Jesus Christ, he bestows upon them his unutterable blessing. May these things in Christ be the desire of my heart.

PSALM XCII. Ver. 3. Of the several musical instruments here enumerated, there is little, if any, certain knowledge. Nor do we know the order in which they were to be used, though it is not implied that they were to be used altogether, or that all the instruments of music were to be dedicated to the praise of God at once. It is most likely that some of them were used in the morning, because he has preserved his children while they slept. They may be brought; as the bread through the day. C.

REFLECTIONS.—What is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: 2 To show forth thy loving-kindness in the morning, and thy faithfulness every night: 3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. 4 For thou, Lord, hast made me glad through thy work. I will triumph in the works of thy hands. 5 O Lord, how great are thy works! and thy thoughts are very deep. 6 A brutish man knoweth not; neither doth a fool understand this. 7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: 8 But thou, Lord, art most high for evermore. 9 For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.
The majesty and holiness of Christ's kingdom.

10 But ✘ my horn shalt thou exalt like the horn of an unicorn. ✘ I shall be anointed with fresh oil.

11 Mine eye also shall see my desire desire of mine enemies: and mine ears shall hear my desire of the wicked that rise up against me.

12 Their righteousness shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the Lord shall flourish in the courts of our God.

14 They shall bring forth fruit in old age; they shall be fat and flourishing.

15 To show that the Lord is upright; he is my rock, and there is no unrighteousness in him.

PSALM XCVI.
The majesty, stability, power, and holiness of Christ's kingdom.

1 O Lord, thou art nigh; ✘ and all lifting up the voice, the Lord, the floods; lifting up his voice; the floods:

2 The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

3 Thou testimonies are very sure: ✘ holiness becometh thine house, O Lord, for ever.

PSALM XCVI.
The Psalmist calling for justice, compassion of mercy and impiety. He shows God's providence; and teacheth the blessedness of affliction. He is the defender of the afflicted.

O Lord, to whom vengeance belongeth; ✘ God, to whom vengeance belongeth; show thyself.

2 Lift up thyself, thou Judge of the earth; render a reward to the proud.

3 How long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5 They break in pieces thy people, O Lord, and afflict the poor of thy people; O Lord, and afflict the poor of thy people; and all the workers of iniquity boast themselves.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, ✘ The Lord shall not see, neither shall the Lord regard it.

8 Understand, yea, bruitish among the people; and, ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall he not correct? he that teacheth man knowledge, shall not he know?

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the Lord will not cast off his people, neither will he forsake his inheritance;

15 But judgment shall return unto righteousness; and all the upright in heart shall follow it.

16 Whoso will rise up for me against the evildoers, or who will stand up for me against the workers of iniquity?

17 Unless the Lord had been my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth; thine mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thou comfortedst me.

20 Shall ✘ the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But ✘ the Lord is my defence; and my God is the rock of my refuge.

23 And the Lord shall bring them upon their own heads; and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.

PSALM XCV.
An exhortation to praise God for his greatness, and for his goodness, and not to attempt him as an old Israel in the wilderness.

O COME, let us sing unto the Lord; ✘ let us make a joyful noise to the Rock of our salvation.

2 Let us come before his presence; with thanksgiving, and make a joyful noise unto him with psalms.
An exhortation to praise God.

3 For the Lord is a great God, and a great King above all gods.
4 In his hand are the deep places of the earth: the strength of the hills, is his also.
5 The sea is his, and he made it: his hands formed the dry land.
6 O come, let us worship and bow down: let us kneel before the Lord our Maker.
7 For he is our God; and we are the people of his pasture, and the sheep of his hand.

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness;
9 When your fathers tempted me, they proved me, and saw my work.
10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:
11 Unto whom I sware in my wrath, that they should not enter into my rest.

PSALM XCVI.

1 Sing unto the Lord a new song; sing unto the Lord, all the earth.
2 Sing unto the Lord, bless his name: shew forth his salvation from day to day.
3 Declare his glory among the heathen, his wondrous works among all people.
4 For the Lord is great, and greatly to be praised: he is to be feared above all gods.
5 For all the gods of the nations are idols: but the Lord made the heavens.
6 Honours and majesty are before him: strength and beauty are in his sanctuary.
7 Give unto the Lord, O ye kindred of the people, give unto the Lord the glory and strength.
8 Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

9 O worship the Lord in the beauty of holiness: fear before him, all the earth.
10 Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved. he shall judge the people righteously.
11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

13 Before the Lord shall all the ends of the earth bear witness: the mouth of the righteously shall praise him.

14 The majesty of God’s kingdom. 8 The church rejoiceth at God’s judgments against idolaters. 10 An exhortation to godliness and joy in the Lord.

PSALM XCVII.

1 The majesty of God’s kingdom.
2 The church rejoiceth at God’s judgments against idolaters.
3 O exhortation to godliness and joy in the Lord.

THE LORD’s reigned: let the earth rejoice, let the multitude of isles be glad thereof.
2 Clouds and darknesses are round about him: righteousness and judgment are the habitation of his throne.
3 A fire goeth before him, and burneth up his enemies round about.
4 His lightnings enlighten the world: the earth saw, and trembled.
5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.
6 The heavens declare his righteousness, and all the people see his glory.
7 Confounded be all they that serve graven images.

REFLECTIONS. — However mysterious and unsearchable God’s providences be, they are always just and equal. A great shaking of the nations, by the Roman and other conquerors, ushered in the gospel kingdom of our Lord Jesus Christ. A great destruction of obstinate Jews and heathens, and overturning of idolatry in the world, attended the erection and spread of it. And a great overturning of anticristians, Mahometans, and all their false worship, shall yet take place in its most glorious period. No exalted potentates, no mighty nations, nor fixed custom of wickedness, shall be able to withstand his conquering influence. Let saints then rejoice in his dignity of person, office, and state; in his gracious presence and deliverance of his people; in the confirmations and glory which he has prepared for them; and in his righteous judgments upon their impiacable foes. And let their delight in his holiness inflame their love to himself and their hatred of sin.

PSALM XCIX. Ver. 3. The heathen countries of the world, evidently carrying forward the period foretold by our Lord.

Ver. 6. See note on Ps. 92. 3. But these instruments are now, in part, excepted, dedicated to military pomp, theatrical spectacles, banchanqal revels, and worldly amusements; and, in some instances, are employed to a sensual and degrading poetry, whereby they become the great antagonists of the world against God—and are by many held inconsistent with the simplicity and purity of Christian worship.

REFLECTIONS. — While I review these lofty notes,
PRISON, NAPLES. [Psalms, xcvii:10.]—“Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously.” Perhaps there is no city on earth that furnishes a better point for the study of the judgments of God upon cities, nations, and individuals, than Naples. In no other city that has ever existed, have men gone further in defiance of the laws of God and man, and in no other city have they suffered more.

Here, in the time of Rome’s power and glory, her wealthy people reveled in vices too horrible to mention. And here the judgments of heaven have fallen with a fury and an emphasis almost without parallel. This region, so amply favored as one might be led to suppose it dropped from heaven, as the poet says, has done more to insult heaven than almost any other spot. But Naples has been judged, and here the Lord reigns, either to build those who obey or to destroy those who violate His law.
images, that boast themselves of idols: worship him, all ye "gods." 

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

9 For thou, LORD, art high above all the earth; thou art exalted far above all gods.

10 Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness.

PSALM XCIII.

1 The psalmist exhorteth the Jews, 6 the Gentiles, 7 and all the creatures to praise God.

A psalm.

O SING unto the Lord a new song: 1 for he hath done marvellous things; his right hand and his holy arm hath gottenth him the victory.

2 The Lord hath made known his salvation: his righteousness hath he openly showed 2 in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the Lord with the harp; with the harp, and with the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands; let the hills be joyful together.

9 Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM CXC.

1 The prophet, setting forth the kingdom of God in Zion, exhorteth all, by the example of their forefathers, to worship God at his holy hill.

1 THE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. 1

2 The Lord is great in Zion; and he is high above all people. 2

3 Let them praise thy great and terrible name; for it is holy. 3

4 The king's "strength" also loveth judgment: thou dost 'establish equity; thou executest judgment and righteousness in Jacob.

5 Exalt ye the Lord our God, and worship at his footstool; for he is holy. 4

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; "they called upon the Lord, and he answered them."

7 He spake unto them in the cloudy pillar: "they kept his testimonies, and the ordinance that he gave them."

8 Thou answeredst them, O Lord our God: "thou wast a God that forgavest them, though thou tookest vengeance of their inventions."

9 Exalt the Lord our God, and worship at his holy hill: "for the Lord our God is holy."

PSALM C.

An exhortation to serve God joyfully as our creator and preserver, and to praise him for his goodness and truth.

A psalm of praise.

MAKETH joyful noise unto the Lord, all ye lands.

2 Serve the Lord with gladness; come before his presence with singing.

3 Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: "we are his people, and the sheep of his pasture."

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the Lord is good; "his mercy is everlasting; and his truth endureth to all generations."

PSALM C.

David maketh a vow and profession of godliness. A psalm of David.

I WILL sing of mercy and judgment: unto thee, O Lord, will I sing.

2 I will behave myself wisely in a perfect way. "O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that "turn aside; it shall not cleave to me."

4 A forward heart shall depart from me; I will not know a wicked person.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.

6 Mine eyes shall be upon the faithful of
He resteth his hope on God

PSALM CII.

13 Thou shalt arise, and have mercy upon them: for the time to favour them, yea, the set time is come.
14 For thy servants take pleasure in thy stones, and favour the dust thereof.
15 So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.
16 When the Lord shall build up Zion, he shall appear in his glory.
17 He will regard the prayer of the destitute, and not despise their prayer.
18 This shall be written for the generation to come; and the people which shall be created shall praise the Lord.
19 For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;
20 To hear the groaning of the prisoner; to loose those that are appointed to death;
21 To declare the name of the Lord in Zion, and his praise in Jerusalem:
22 When the people are gathered together, and the kingdoms, to serve the Lord;
23 He weakened my strength in the way; he shortened my days.
24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.
25 Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.
26 They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall have no end.
27 But thou art the same, and thy years shall have no end.
28 The children of thy servants shall continue, and their seed shall be established before thee.
An exhortation to bless God.

PSALM CIV.

1. An exhortation to bless God for his mercy, 15 and for the constancy thereof.

A Psalm of David.

1. Bless the Lord, O my soul; and all that is within me, bless his holy name.

2. Bless the Lord, O my soul, and forget not all his benefits.

3. Who forgiveth all thine iniquities; who healeth all thy diseases;

4. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.

6. The Lord executeth righteousness and judgment for all that are oppressed.

7. He made known his ways unto Moses, his acts unto the children of Israel.

8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9. He will not always chide; neither will he keep his anger for ever.

10. He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12. As far as the east is from the west, so far hath he removed our transgressions from us.

13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

14. For he knoweth our frame; he remembereth that we are dust.

15. As for man, his days are as grass; as a flower of the field, so he flourisheth.

16. For the wind passeth over it, and it is gone; and the place thereof *shall* know it no more.

17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children;

18. To such as keep his covenant, and to those that remember his commandments, to do them.

19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearing unto the voice of his word.

21. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

22. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

PSALM CIV.

2. A meditation upon the mighty power, and wonderful providences of God. 3. God’s glory is eternal. 4. The prophet vows perpetually to praise God.

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

2. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain;

3. Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind;

4. Who maketh his angels spirits, his ministers a flaming fire;

5. Who laid the foundations of the earth, that it should not be removed for ever.

6. Thou coverest it with the deep as with a garment: the waters stood above the mountains.

7. At thy rebuke they fled; at the voice of thy thunder they hastened away.

8. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10. He sendeth the springs into the valleys, which run among the hills.

11. They give drink to every beast of the field: the wild ass quenches their thirst.

12. By them shall the fowls of the heaven have their habitation, which sing among the branches.

13. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works.

14. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth.

15. And wine that maketh glad the heart of man, and oil to make his face to shine,

16. And bread which strengtheneth man’s heart.

17. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

18. The high hills are a refuge for the wild goats, and the rocks for the conies.

19. He appointed the moon for seasons; the sun knoweth his going down.

20. Thou makest darkness, and it is night; they all. He has fixed the periods of his church's deliverance, and issued forth promises ascertainning the same. While with deep concern his servants are affected with her ruinous case, and pour forth their importunate prayers, he will go to her relief, to the conversion of multitudes and the terror of obstinate opposers. What he did in former times, in delivering from Babylon, in erecting the New Testament church, and in destroying her Jewish and heathen persecutors, encourages us to hope for more glorious deliverances from Antichrist, and at last from the world that lieth in wickedness. And when her distresses befal the faithful in their way to the heavenly mansions, Jesus' scribes the power and stability of his church, and of all who believe in Christ.

PSALM CIV. Ver. 9. Forget not all his benefits. A large portion of children of Israel are truly "vastly," are spent in much ignorance of God; and their stores in his merites, of Jehovah, can be nothing. Ver. 9. The great advantage of a popula rion of this kind, is, that all men of any mere persuasion, which would be utterly inconsistent with simple and unadulterated truth. Does not the entire difficulty arise from departing from the literal translation and natural position of the original text? The sense would be clear and plain, if this church is not the church of the world, that is, of the world in the time of the psalmist.?
Psalm CV.

An exhortation to praise God.

Psalm CV.

An exhortation to praise God, and to seek out his works. 8 He providence over Abraham, 16 over Joseph, 23 over Israel in Egypt, over Moses delivering the Israelites, 31 over the Israelites brought out of Egypt, with the wilderness, and planted in Canaan.

GIVE thanks unto the Lord; call upon his name, 2 make known his deeds among the people. 3 Sing unto him, sing psalms unto him; talk ye of all his wondrous works.

Glory in his holy name: let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength; seek his face evermore.

Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth.

O ye seed of Abraham his servant, ye children of Jacob his chosen.

Let the Lord our God: his judgments are in all the earth.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations:

Which covenant he made with Abraham, and his oath unto Isaac;

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant;

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

When they were few a few men in number; yea, very few, and strangers in it.

When they went from one nation to another, from one kingdom to another people,

He suffered no man to do them wrong; yea, he reproved kings for their sakes;

Saying, Touch not mine anointed, and do my prophets no harm.

Vers. 7. Vow of the thunder. Modern discovery is daily bringing to light the work of God in creation; and though we do not as yet have a full and complete knowledge of the works of God, yet we have a growing acquaintance with the great and perfect wisdom of the Creator, and the grandeur of the dispensation which he has chosen for the accomplishment of his will. Modern discovery has detected a single philosophical error in the Bible.

Reflections.—Great is the glory, the awful majesty, the infinite power, and mercy of our God! In what bright abodes of light is he enshrined? While the clouds and winds convey the influences of his power, and beam with clouds and thunder, and pour down the showers of his blessing. Established earth and bounded seas confess his power: Springs below, rains from above, fruitful fields, and toning trees, nesting birds, shining luminaries, charming scenery, and abundant animals, warming fishes and their spacious sea, and labouring man, his Maker and his peculiar creation, all preserved, all maintained, all governed by his power, and care, and his care, owe their whole selves and service to this mighty Lord! Can he be then, who creation on his arm, and feeds them at his bounty, overlook this reasonable child, or let him starve? While he with pleasure upholds all, governs all; he with all his arts, his works, my soul, touched by his grace, mediates his mercy, and while obstinate sinners turn away from him and find themselves ruined, the saints and holy angels ascend to him that loved me and gave his life for me.

Psalm CV. Verse 18. Human skill and industry are the instruments of abundance; and to cultivate and exercise them, is not only the duty of man, but the highest way of advancing the glory of God. To improve talents for the public good is not only the duty of a Christian, but his best security for heaven.

Ver. 19. His people are wonderfully connected with the most fruitful pleasures and ruin of the wicked. And through trials remembered, and of long continuance, God's
God's providence over his people.

16 Moreover, he called for *a* famine upon the land: he brake the whole *staff* of bread.
17 He sent a *man* before them, even Joseph, who was sold for a servant; for
18 Whose *feet* they hurt with fotters: he was laid in iron.
19 Until the time that his *word* came: the word of the LORD tried him.
20 The *king* sent and loosed him; even the ruler of the people, and let him go free.
21 He made him lord of his house, and ruler of all his substance.
22 To bind his princes at his pleasure, and teach his senators wisdom.
23 Israel also came into Egypt, and Jacob sojourned in the land of Ham.
24 And he increased his people greatly, and made them stronger than their enemies.
25 He turned their heart to hate his people, to deal subtilly with his servants.
26 He sent Moses his servant, and Aaron whom he had chosen.
27 They showed his signs among them, and wonders in the land of Ham.
28 He sent darkness, and made it dark; and they rebelled not against his word.
29 He turned their waters into blood, and slew their fish.
30 Their land brought forth frogs in abundance in the chambers of their kings.
31 He spake, and there came divers sorts of flies, and lice in all their coasts.
32 He gave them hail for rain, and flaming fire in their land.
33 He smote their vines also, and their fig-trees; and brake the trees of their coasts.
34 He spake, and the locusts came, and caterpillars, and that without number.
35 And he did eat up all the herbs in their land, and devoured the fruit of their ground.
36 He smote also all the first-born in their land, the chief of all their strength.
37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.
38 Egypt was glad when they departed, for the fear of them fell upon them.
39 He spread a cloud for a covering; and fire to give light in the night.
40 The people asked, and he brought quails; and satisfied them with the bread of heaven.

promises are at last perfectly accomplished in all who believe in Christ.

PSALM CVI. REFLECTIONS.—Wonderful and thank-worthy are all the deeds, the gracious deeds, of our God. Blessed are they who make his word their rule, and his compassion the ground of their acceptance, and the example of their holy practice! Happy are they who enjoy intimate fellowship with him in his saving works and benefits. But how hard is it, which seeks to trample him, and all his kindness, underfoot! And awful is the reflection, that one generation should

41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.
42 For he remembered his holy promise, and Abraham his servant.
43 And he brought forth his people with joy, and they inherited the labour of the people;
44 And gave them the lands of the heathen: and they observed his statutes, and kept his laws. Praise ye the LORD.

PSALM CVI.

1 The psalmist exhorteth to praise God for his goodness. 2 He propheth to share in his people's joy: 6 he rehearseth Israel's rebellions and God's mercies: 41 he concludes with prayer and blessing.

PRAISE ye the LORD. O *give* thanks unto the LORD; for he is *good:* for his mercy endureth for ever.

2 Who can utter the mighty acts of the LORD? who can show forth all his praise?
3 Blessed are they that keep judgment, and he that doeth righteousness at all times.
4 Remember me, O LORD, with the favour that thou bestart unto thy people: O visit me with thy salvation;
5 That I may see the *good* of thy loving kindness, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.
6 We have sinned with our fathers; we have committed iniquity; we have done wickedly.
7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies: *but* provoked him at the sea, even at the Red sea.
8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.
9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.
10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.
11 And the waters covered their enemies; there was not one of them left.
12 Then believed they his words; they sang his praise.
13 They soon forgot his works; they waited not for his counsel.
14 But lusted exceedingly in the wilderness, and tempted God in the desert.
15 And he gave them their request; but sent leanness into their soul.
PSALM CVI.

and of God's deliverances of them.

34 They did not destroy the nations, concerning whom the Lord commanded them; 35 But were mingled among the heathen, and learned their works. 36 And they served their sons and their daughters unto devils, 38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. 39 Thus were they defiled with their own works, and went a whoring with their own inventions: 40 Therefore was the wrath of the Lord kindled against his people, inso much that he abhorred his own inheritance. 41 And he gave them into the hand of the heathen, and they that hated them ruled over them. 42 Their enemies also oppressed them, and they were brought into subjection under their hand. 43 Many times did he deliver them: but they provoked him with their counsel, and were brought low for their iniquity. 44 Nevertheless he regarded their affliction, when he heard their cry: 45 And he remembered for them his covenant, and repented according to the multitude of his mercies. 46 He made them also to be pitied of all those that carried them captives. 47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. 48 Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the Lord.

or promised, encourage our prayers, and animate our praise.

PSALM CVII. Ver. 7. There is no characteristic mark by which the speaker can be discriminated; but from ver. 7, 10, compared with Ps. 44:2, it appears to have been written after the return from the Babylonish captivity. South, in the Hebreus, signifies sea, which evidently points to the Persian Gulf, lying south of Babylon. C. Ver. 8. This cannot refer to the first wandering in the wilderness; for then the people were all gathered out of one land; so the return from Babylon, out of the many provinces of a vast empire. C. Ver. 9. This verse develops most of the causes of national calamities: and whilst the wise men of the world are excusing sinners to every cause but the true one, it trayes them to rise against the words and consents of the counsellors of God. C. Ver. 10. By comparing this verse with Mat. 12:39, where a similar description is applied to the rising of the light of Jesus, the sun of righteousness, upon the earth, the psalm will be found, under natural emblem, to be spiritual realities. C. Ver. 11. Not even the earthquake is so terrible an example of the divine power, or emblem of the divine wrath, as the sudden and fatal earthquake soon passes over, and is generally confined to a few spots within a few miles of the instrument: but the sea-storm commences unabated or increasing for days, and rages over the vast expanse of an ocean, dispersing navies as the light flashes upon its waves, and swallowing into its deep recesses the collected riches of distant lands; and as this terrible and awesome story is told by the voice of our Lord and Redeemer. Let us consider the fear and trembling that ballast with the voice in the child of our Lord's enemies, if they are true, they shall prove more than conquerors through him that loveth them.

PSALM CVII. Ver. 6. This is one of those psalms against which, as its subject, the wicked infidel, and the unchristian unbeliever, have unhappily concurred to "open their mouths." To evade the imaginary imprudence of its heavy curses, none have imagined ver. 7-9, to be uttered by David's enemies. But how come they, it is perhaps, to overlook Ac. 13:43, 45, where, Judas, and not David, is declared to be his prophetical object? C. Ver. 8. To vindicate these curses, for they are literally such, will be easy, before those who read and believe, and tremble as they read, De 28:45-57, and who fully comprehending Ga. 3:10, do acknowledge and feel that "Cursed is every one that continueth in the iniquity of Israel." C. Ver. 9. The comparison of this verse with Ac. 11:29, affords another unquestionable parallel proof that it is a promise of the first promise of Christ. C. Ver. 16. Poor and needy. On comparing these epistles with Ps. 14:1, and remembering that He, to whom some Ps. 14:1, be a representation of Christ, no doubt can reasonably remain that, in this, he is the speaker likewise. C. Ver. 16. Sufficient and current. The wind swells the dense of a vessel in a very extraordinary manner. Even so was it with Christ, who, by the power of the Holy Ghost, appeared and taught his followers, and was haled with loud hallelujahs! - at another following, Crucify him: crucify him! C. Ver. 17. The nature of sin, which makes men so despotic and outrageous enemies.
### Psalm 88

#### Verse 1
O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

#### Verse 2
Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.

#### Verse 3
And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

#### Verse 4
They wandered in the wilderness in a solitary way; they found no city to dwell in.

#### Verse 5
Hungry and thirsty, their soul fainted in them.

#### Verse 6
Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

#### Verse 7
And he led them forth by the right way, that they might go to a city of habitation.

#### Verse 8
Oh that men would praise the Lord for his good, and for his wonderful works to the children of men!

#### Verse 9
For he satisfieth the longing soul, and filleth the hungry soul with goodness.

#### Verse 10
Such as sit in darkness, and in the shadow of death, being bound in affliction and iron;

#### Verse 11
Because they rebelled against the words of God, and contemned the counsel of the most High:

#### Verse 12
Therefore he brought down their heart with labour: they fell down, and there was none to help.

#### Verse 13
Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

#### Verse 14
He brought them out of darkness and the shadow of death, and brake their bands in sunder.

#### Verse 15
Oh that men would praise the Lord for his good, and for his wonderful works to the children of men!

#### Verse 16
For he hath broken the gates of brass, and cut the bars of iron in sunder.

#### Verse 17
Fools because of their transgression, and because of their iniquities, are afflicted.

#### Verse 18
Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

#### Verse 19
Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

#### Verse 20
He sent his word, and healed them; and delivered them out of their destructions.

#### Verse 21
Oh that men would praise the Lord for his good, and for his wonderful works to the children of men!

#### Verse 22
And let them sacrifice the sacrifices of thanksgiving, and declare his works with joy.

#### Verse 28
They that go down to the sea in ships, that do business in great waters;

#### Verse 29
These see the works of the Lord, and his wonders in the deep;

#### Verse 30
For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

#### Verse 31
They mount up to the heaven, they go down again to the depths; their soul is melted together in tribulation.

#### Verse 32
They reel to and fro, and stagger like a drunken man, and are at their wit's end.

#### Verse 33
Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

#### Verse 39
Again, they are diminished, and brought low through oppression, affliction, and sorrow.

#### Verse 40
He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

#### Verse 41
Yet setteth he the poor on high from affliction, and maketh him families like a flock.

#### Verse 42
The righteous shall see it, and rejoice, and all iniquity shall stop her mouth.

#### Verse 43
Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.

### Psalm 89

#### Verse 1
David encouraged himself to praise God. 5 He propheth for God's assistance according to his promise. 11 His confidence in God's help.

#### A Song of Ascents

#### Verse 1
O GOD, my heart is fixed; I will sing and give praise, even with my glory.
DAVID COMPLAINETH OF HIS ENEMIES.

2 Awake, psaltery and harp; I myself will awake early.
3 I will praise thee, O Lord, among the people, and I will sing praises unto thee among the nations.
4 For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.
5 Be thou exalted, O God, above the heavens, and thy glory above all the earth.
6 That thy beloved may be delivered: save with thy right hand, and answer me.
7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver.
9 Moab is my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph.
10 Who will bring me into the strong city? who will lead me into Edom?
11 Will not thou, O God, who hast cast us off, and wilt not thou, O God, go forth with our hosts?
12 Give us help from trouble; for vain is the help of man.
13 Through God we shall do valiantly; for he is that shall tread down our enemies.

PSALM CIX.

1 Hold not thy peace, O God of my praise;
2 For the mouth of the wicked, and the mouth of the deceitful, are opened against me;
3 They compassed me about also with words of hatred; and fought against me without a cause.
4 For my love they are my adversaries: but I give myself unto prayer.
5 And they have rewarded me evil for good, and hatred for my love.
6 Set thou a wicked man over him; and let Satan stand at his right hand.
7 When he shall be judged, let him be condemned; and let his prayer become sin.
8 Let his days be few; and let another take his office.
9 Let his children be fatherless, and his wife widowed.
10 Let the children be continually vagabonds, and beg; let them seek their bread also out of their desolate places.

We take to ourselves for our sins, we are in the last danger of suffering for them. And God's support and salvation shall quickly fill our mouths with high and everlasting praise.

PSALM CX. Ver. 2. The prophetic references in this psalm are:

11 Let the extortioner catch all that he hath; and let the stranger spoil his labour.
12 Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.
13 Let his posterity be cut off; and in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.
15 Let them be before the Lord continually, that he may cut off the memory of them from the earth:
16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might slay the broken in heart.
17 As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.
19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.
20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.
21 But O God, the Lord, for thy name's sake: because thy mercy is good, deliver thou me.
22 For I am poor and needy, and my heart is uplifted.
23 I am gone like the shadow when it declineth; I am tossed up and down as the locust.
24 My knees are weak through fasting; and my flesh faileth of fatness.
25 I became also a reproach unto them: when they looked upon me they shook their heads.
26 Help me, O Lord my God: O save me according to thy mercy:
27 That they may know that this is thy hand; that thou, Lord, hast done it.
28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.
29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.
30 I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.
31 For he shall stand at the right hand of the person, work, and kingdom of our Lord are placed beyond all doubt by the frequent quotations from it in the New Testament. It is often interpreted by Peter in Acts 1:25, and in Heb. 2:8-9, and in 1 Pet. 2:22-24. They are in the same spirit, and current of thought as the 22nd chapter of Psalms, and in the Johannine interpretation by John in Rev. 22:11-21. They are in the Johannine interpretation by John in Rev. 22:11-21. They are in the Johannine interpretation by John in Rev. 22:11-21. They are in the Johannine interpretation by John in Rev. 22:11-21.
A prediction of Christ's kingdom.

the poor, to save him from those that condemn his soul.1

PSALM CXI.

A prediction of the kingdom, 4 priesthood, 5 triumphs, 7 and inf. tins of Christ.

The Lord said unto my Lord, Sit thou at my right hand, until I make thy enemies thy footstool.2
2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.3
3. Thy people shall be willing in the day of thy power; in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.4
4. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.
5. The Lord at thy right hand shall strike through kings in the day of his wrath.
6. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.
7. He shall drink of the brook in the way: therefore shall he lift up the head.4

PSALM CXII.

The praises by his example incite others to praise God for his glorious and gracious works. 10 The fear of God is the source of true wisdom.

PRAISE ye the Lord.1 I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.2
2. The works of the Lord are great, sought out of all them that have pleasure therein.3
3. His works are honourable and glorious; and his righteousness endureth for ever.4
4. He hath made his wonderful works to be remembered; the Lord is gracious, and full of compassion.
5. He hath given meat unto them that fear him: he will ever be mindful of his covenant.
6. He hath showed his people the power of his works, that he may give them the heritage of the heathen.

The blessings of godliness.

7. The works of his hands are verity and judgment; all his commandments are sure.
8. They stand fast for ever and ever, and are done in truth and uprightness.
9. He sent redemption unto his people; he hath commanded his covenant for ever: the heavens and the earth.
10. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments.2 His praise endureth for ever.8

PSALM CXIII.

Godliness hath the promises of this life, and of that which is to come. The prosperity of the godly shall be defended by the wicked.

PRAISE ye the Lord.1 Blessed is the man that feareth the Lord, greatly is he exalted in his commandments.
2. His seed shall be mighty upon earth: the generation of the upright shall be blessed.
3. Wealth and riches shall be in his house; and his righteousness endureth for ever.
4. Unto the upright there ariseth light in the darkness: the is gracious, and full of compassion, and righteous.
5. A good man showeth favour, and lendeth: he will guide his affairs with discretion.2
6. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.
7. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.
8. His heart is established, he shall not be moved, until he see his desire upon his enemies.
9. He hath dispersed; he hath given to the poor, his righteousness endureth for ever; his horn shall be exalted with honour.
10. He shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

peaker here is David, who in spirit calls Jesus Lord, and thereby enables him, in the days of his flesh, to establish immortality of his supremacy to David, Mal. 3:24.

Ver. 3. Willing. To fear, search, judge, believe, love, deny, themselves, take up their cross, follow, suffer, pray; zeal, utterly to devote themselves, with all they have and are, to the advancement of the kingdom of his great Father and King.6

Ver. 5. The Lord at thy right hand. It is distinctly to be remarked, that he who is in the place of the Lord, ver. 5, is placed at the right hand of Jehovah, God supreme. But now, verse 6, he is in the place of Jehovah, a mode of speech clearly evincing the Godhead equality of Father and Son, with the offices and attributes of the Son in the Godhead.1

REFLECTIONS.—How high is the dignity of our Redeemer! Glorious is his reward for his work of obedience and suffering. And all his enemies—sin, Satan, the world, and death—are conquered by his feet.

The everlasting gospel, sent forth into all the world, becomes powerful to men's salvation, and his kingdom is established, in despite of all opposition. Multitudes of his enemies surrender in the day of his power, cheerfully cast off their arms, and receive his service, and worship him in the beauties of holiness. In the morning of the gospel period, through the heavenly influence of the blessed spirit, and the multitudes, fresh and flourishing in heart, surrendered themselves to this Lord. The most solid ground are believers' hopes and comforts for the advent, speedy coming, and acceptance of Jesus Christ, and the peace of the eternal Jerusalem.

With confidence then ought we always to expect pardon, peace, and all the blessings of salvation, from this great High-priest of our profession, who avails not for our persons, but on the ground of our own personal obedience, when we dare question his power and grace, and stagger at promises confirmed by two immortal things, the word and oath of God that cannot lie. And while Jesus, finishing his obedience, and strengthened by the Holy Ghost, lifts up his head in everlasting triumph, dreadful is the ruin of his malicious and powerful opposers, Jews, heathens, antichristians, and others.

PSALM CXIII.

Ver. 1. On comparing this vers. with Ps. 102, 40, explained by Ps. 135, 9, there can be no question that both are the words of Christ, and that the confident dedication of the whole heart, would prove the speaker to be either an ignorant heathen from 16-19, or Christ, who being true, cannot deceive nor be deceived. C.

REFLECTIONS.—Praising of God ought to be hearty, candid, and sincere; and who so inculcate it upon others should carefully examine it in their own practice. How extensive are the grounds of it! And God infinitely greater in the perfection of his mind than all mankind, in his grace, and all the commandments of his people thereof; holy and right; and in his righteousness durably fixed in nature and in name. His works are unsearchably glorious, powerful, just, and true; and all of them communicating provision and riches to them that fear him. Fixed, everlasting, true, and candid are all his designs and words, exactly conformable to his righteous nature, and must be obeyed in simplicity by them that serve him. Everlasting, ordered in all things and sure, is his word, and all the redemption it offers and communicates to men. And they are the only wise persons who fear him and keep his commandments; everlasting shall be their honour and reward.

REFLECTIONS.—What holy awe of God, delight in spiritual things, candour, kindness, and equity, are necessary in our obedience to God's law! And great praise, stability, honour, safety, quietness, and victory over all our enemies, are secured for its reward. But how unhappy is the wicked, whose wishes shall be frustrated and denied! It is the extraordinary punishment of the godly in an insupportable vestment.

PSALM CXIV. REFLECTIONS.—Oh what an etern.
PSALM CXIII.

An exhortation to praise God for his merciful condescension to his creatures.

PRAISE ye the Lord. 1 Praise, O ye servants of the Lord, praise the name of the Lord.
2 Blessed be the name of the Lord from this time forth and for evermore.
3 From the rising of the sun, unto the going down of the same, the Lord's name is to be praised.
4 The Lord is high above all nations, and his glory above the heavens.
5 Who is like unto the Lord our God, who dwelleth on high?
6 Who humbleth himself to behold the things that are in heaven, and in the earth!
7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;
8 That he may set him with princes, even with the princes of his people.
9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

PSALM CXIV.

The miracles of God's power, when he brought his people out of Egypt, are a just ground of doubting.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;
2 Judah was his sanctuary, and Israel his dominion.
3 The sea saw it, and fled; Jordan was driven back.
4 The mountains skipped like rams, and the little hills like lambs.
5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
8 Which turned the rock into a standing water, the flint into a fountain of waters.

PSALM CXV.

1 Because God is truly glorious, and idols are vanity, 2 the psalmist exhorts to confidence in God. 12 God is to be praised for his blessing.

NOT unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake.
2 Wherefore should the heathen say, Where is now our God?

PSALM CXVI.

An exhortation to put confidence in God.

3 But our God is in the heavens; he hath done whatsoever he hath pleased.
4 Their idols are silver and gold, the work of men's hands.
5 They have mouths, but they speak not; eyes have they, but they see not;
6 They have ears, but they hear not; noses have they, but they smell not;
7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.
8 They that make them are like unto them; so is every one that trusteth in them.
9 O Israel, trust thou in the Lord: he is their help and their shield.
10 O house of Aaron, trust in the Lord: he is their help and their shield.
11 Ye that fear the Lord, trust in the Lord: he is their help and their shield.
12 The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.
13 He will bless them that fear the Lord, both small and great.
14 The Lord shall increase you more and more, you and your children.
15 Ye are blessed of the Lord, which made heaven and earth.
16 The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.
17 The dead praise not the Lord, neither any that go down into silence.
18 But we will bless the Lord from this time forth and for evermore. Praise the Lord.

PSALM CXVII.

1 The psalmist professeth his love and duty to God for his deliverance. 2 He speaks of his piety.

I LOVE the Lord, because he hath heard my voice and my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.
3 The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow.
4 Then called I upon the name of the Lord; O Lord, beseech thee, deliver my soul.
5 Gracious is the Lord, and righteous; yes, our God is merciful.
6 The Lord preserveth the simple; I was brought low, and he helped me.
PSALM CXV.

An exhortation to praise God.

1 An exhortation to praise God for his mercy. 5 The psalmist by his own experience sheweth how good it is to trust in God. 10 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

PSALM CXVIII.

1 An exhortation to praise God for his mercy. 5 The psalmist by his own experience sheweth how good it is to trust in God. 10 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

O GIVE thanks unto the Lord; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the Lord say, that his mercy endureth for ever.

5 I called upon the Lord in distress; the Lord answered me, and set me in a large place.

6 The Lord is on my side; I will not fear: what can man do unto me?

7 The Lord taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

8 I am better to trust in the Lord than to put confidence in man.

9 I am better to trust in the Lord than to put confidence in princes.

10 All nations compassed me about: but in the name of the Lord will I destroy them.

11 They compassed me about as bees; they were strait about me as the shield of flint.

12 They compassed me about as the bees; they were strait about me as the shield of flint.

13 The Lord is the strength of my song, and my portion forever.
The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly.

16 The right hand of the Lord is exalted; the right hand of the Lord doth valiantly.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore; but he hath not given me up unto death.

19 Open me to the gates of righteousness: I will go in, and I will praise the Lord.

20 This gate of the Lord, into which the righteous shall enter.

21 I will praise thee; for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head-stone of the corner.

23 This is the Lord’s doing; it is marvelous in our eyes.

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

27 God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

29 O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

BLESSED are the undefiled in the way, who walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

The coming of Christ expressed.

15 Thine voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly.

16 The right hand of the Lord is exalted; the right hand of the Lord doth valiantly.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore; but he hath not given me up unto death.

19 Open me to the gates of righteousness: I will go in, and I will praise the Lord.

20 This gate of the Lord, into which the righteous shall enter.

21 I will praise thee; for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head-stone of the corner.

23 This is the Lord’s doing; it is marvelous in our eyes.

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25 Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

27 God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

29 O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

PSALM CXIX.

Blessed are the undefiled in the way, who walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

This psalm contains wordy prayers, praises, and professions of obedience.

[For analysis of this psalm see comment at foot of page.]
PSALM CXIX.

46 I will speak of thy testimonies also before kings, and will not be ashamed.
47 And I will delight myself in thy commandments, which I have loved.
48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.
50 This is my comfort in my affliction: for thy word hath quickened me.
51 The proud have had me greatly in derision; yet have I not declined from thy law.
52 I remembered thy judgments of old, O Lord, and have comforted myself.
53 "Horror" hath taken hold upon me because of the wicked that forsake thy law.
54 Thy statutes have been my songs in the house of my pilgrimage.
55 I have remembered thy name, O Lord, in the night, and have kept thy law.
56 This I had, because I kept thy precepts.

CHEETH.

57 Thou art my portion, O Lord: I have said that I would keep thy words.
58 I entreated thy favour with my whole heart: be merciful unto me according to thy word.
59 I thought on my ways, and turned my feet unto thy testimonies.
60 I made haste, and delayed not to keep thy commandments.
61 The bands of the wicked have robbed me: but I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.
63 I am a companion of all them that fear thee, and of them that keep thy precepts.

TETH.

65 Thou hast dealt well with thy servant, O Lord, according unto thy word.
66 Teach me good judgment and knowledge: for I have believed thy commandments.
67 Before I was afflicted went astray: but now have I kept thy word.
68 Thou art good, and dost good: teach me thy statutes.
69 The proud have forsook a lie against me:
but I will keep thy precepts with my whole heart.

70 Their heart is as fat as grease: but I delight in thy law.

71 It is good for me that I have been afflicted, that I may learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

73 Thy hands have made me, and fashioned me; give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O Lord, that thy judgments are right, and that thy faithfulness hath afflicted me.

76 Let my prayer, O Lord, be恳 me, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause, but I will meditate in thy precepts.

79 Let them that fear thee turn unto me, and those that know thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

81 My soul faileth for thy salvation: but I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have dug pits for me, which are not after thy law.

86 All thy commandments are truth: they persecute me wrongfully; help thou me.

87 They have almost consumed me upon earth: but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.
SUNDAY PRAYERS, PRAISES, &C.

109 My soul is continually in my hand; yet do I not forget thy law.

110 The wicked have laid a snare for me; yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes always, even unto the end.

SACRED.

113 I hate vain thoughts; but thy law do I love.

114 Thou art my hiding-place and my shield: I “hope” in thy word.

115 Depart” from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice; leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I am thy servant; give me understanding, that I may know thy testimonies.

126 It is time for thee, Lord, to work: for they have made void thy law.

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

FE.

129 Thy testimonies are wonderful: therefore doth my soul keep them.

PSALM CXIX.

130 The entrance of thy words giveth light: it giveth understanding unto the simple.

131 I opened my mouth, and pantèd: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant, and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

TSADDI.

137 Righteous art thou, O Lord, and upright are thy judgments.

138 Thy testimonies that thou hast commanded are righteous and very faithful.

139 My zeal hath consumed me; because mine enemies have forgotten thy words.

140 Thy word is very pure: therefore servest thou it.

141 I am small and despised: yet do not I forget thy precepts.

142 Thy righteousness is everlasting: give me understanding, and I shall live.

KOPH.

143 I cried with my whole heart; hear me, O Lord: I will keep thy statutes.

144 I cried unto thee; save me, and I shall keep thy testimonies.

145 I prevented the dawning of the morning, and cried: I hoped in thy word.

146 Mine eyes prevent the night-watches, that I might meditate in thy word.

147 Hear my voice according unto thy loving-kindness: O Lord, quicken me according to thy judgment.

148 They draw nigh that follow after mischief: they are far from thy law.

149 Thou art near, O Lord; and all thy commandments are truth.

150 Concerning thy testimonies, I have ready to promise, much less to swear what he will do, without a prayer for preventing and assisting grace; but here is one who has sworn without reservation to the Crown, he has bound himself to the holy law—and who promises, in full assurance of inherent ability, to render exact and perfect service for the Crown, to the best of his ability. Can any one do anything better than the King? C.

151 Defer from me. Contrast these words with the prophetic anticipation of judgment, Mat. 7.23—then shall ye know that I am the Lord: and these words, ver. 22, are the utterances of a true man. Cran. and learning obedience by the things that he suffered, ver. 6, 7, 11, 45, 46, 47, 48, 61. C.

152 Concerning thy testimonies, I have
PSALM CXX.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

PSALM CXXI.

1 David, praying against Doeg, 3 reproofs has tongue, 5 complaints of his necessary conversation with the wicked.

A song of degrees.

I My distress I cried unto the Lord, and he heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, thou false tongue? 4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me that I sojourn in Meshech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am for peace, 4 but when I speak, they are for war.

167 Seal 3 to thee, I have 4 been, 1 prophesied 2 for the 3 deliverance of my 4 steadfast love, 1 and 4 my prayer is, 3 in my 4 prayer is 2. 3 this is the beginning 2 and every one of thy righteous judgments endureth for ever.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.
"Our feet shall stand within thy gates, O Jerusalem." Damascus gate, or the gate at the column through which passes the north road to Galilee and Damascus, is the most ornamental of all the gates which stand in the walls of Jerusalem. It is made picturesque because of its many turrets and battlements. The Damascus gate, according to Bartlet, is a fine piece of Saracenic architecture. Other authorities claim that it dates back to a more remote antiquity than Bartlet supposes. This gate is not a great ways from the place supposed by many now to be the site of Mount Calvary. The tombs of the kings are about 1100 paces north of Damascus gate. Next to Jaffa gate, the Damascus gate is the one most frequently used in the Jerusalem walls.
PSALM CXXV.


to be fixed on God, in his temple, his Christ, his heaven, as the author of our help, protection, and deliverance. 1 He is a sure refuge to those who flee to him; and with him nothing is impossible. In him nothing good can be wanting, no direction, no preservation; and in him no troubles can but end.

PSALM CXXII. Ver. 1, Ps. 9. There is nothing but a single speaker in ver. 1, 9, 10, and this is the 1st one of peace, who alone has power to grant true peace to his church. Ps. 14. 2. Repr. Intercession forms, as present, the great work of Christ to heaven, He, es. 26. and if Christ be in the house of glory, Col. 3. 1, 2. His power and presence will clearly appear in the communion of the saints with the Father." Ver. 6. For my brethren. Can Christ ever call sinners brethren? The mystery is solved by the mystery, the rising from the dead, or of the Spirit, and therefore he is not ashamed to call them brethren. 11. 12.

Reflections. — They who love God himself cannot but delight to draw near unto him, in the ordinances of his worship; cannot but love his church, and be


earnestly concerned in prayer and in practice for his real welfare. From regard to the saints, who are therein betimes, nourished up to eternal life, and especially from regard to the honour of his God, they will constantly seek her good.

PSALM CXXIII. Ver. 2. In several eastern countries, masters and servants call their servants by clapping the hands, and direct them in their work by signs, often imperceptible to strangers. Some masters even are so fond of this kind of connection, they profess to it openly, and expound it in their libraries, and even in public places.

Reflections. — In what a humble, resigned, and obedient temper, and with what earnestness, ought we to look up to the Lord? While his great mercy encourages us, our great contempt and trouble should drive us to his throne of grace, and oblige us to wait upon him till he grant our requests.

PSALM CXXIV. Ver. 1. Jerusalem stands on the summit of a broad mountain ridge, which is broken into a wilderness of bare crowns of mountains, separated by deep ravines. Upon two of these crowns, Zion and Moriah, the ancient city was founded; and these two were bounded on the east by the valley of Kidron, a deep ravine, and on the west by a ridge, the highest summits—nothing approaching to mountains, but rounded, irregular, and overtopping the hill to the east. 5. 6. Then it is that the mountains are round about Jerusalem.

Reflections. — Happy are they who trust in the Lord! Immutable is their spiritual state. They
Mount of Olives—Over Which Christ Walked to the Home of Mary and Martha. (Psalms, cxxv.2.)—“As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.” East of the valley of Jehoshaphat rises the Mount of Olives. This is one of the mountains which the Psalmist refers to as standing round about Jerusalem. There are a number of olive trees still found upon the mountain, and upon its western base is a cluster of ancient ones known throughout the world to indicate the Garden of Gethsemane. The top of this mountain is held by many to be the place where the Savior left the earth, and his footsteps are still shown to those who are willing to believe extraordinary things. According to the Scripture, Christ ascended view of the city of Jerusalem.
The need of God's blessing.

crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

PSALM CXVII.

1. The vanity of human endeavour without God's blessing. 3 Children are God's gift. 4 A song of degrees for Solomon.

EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep.

3. Lo, children are an heritage of the Lord; and the fruit of the womb is his reward.

4. As arrows are in the hand of a mighty man; so are children of the youth.

5. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM CXVIII.

The sundry blessings which follow them that fear God. 2 A song of degrees.

BLESSED is every one that feareth the Lord; that walketh in his ways.

2. For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee.

3. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.

are established, guarded, and protected by God; and, in performance of his promise, he will supply them with everything good. But dreadful and lastling is their misery who apostatize from him to the paths of wickedness!

PSALM CXVII. Ver. 2. Woe. The woe in this verse, like the woe in Ps. 106. 1, is confined to no special period, for the whole history of Israel, from the exodus the people, has been a history of captivities in the hands of enemies, and servile deliverances by the hand of God. 

REFLECTIONS.—God's church is often in great tribulation for a time, and no deliverance comes till God himself effects it. Noted deliverances make observers to wonder, and saints to rejoice. But the more his people are now exercised in spiritual mourning, the more remarkable shall be their fruits of holiness and joy.

PSALM CXVIII. Ver. 2. Sundry. (Hornes). The affections of God's children are of various kinds, and not free from sorrow or anxiety, they are always able to cast their cares upon him that can care for them. 2. Therefore, while the world mocketh, God's beloved sleepeth; yes, in hours of deepest calumny he slumbers: and though conscience sometimes alarmeth him, self-righteous jealousy cannot awake him. Argye sleep in calm compose the night before his morrow's task: his chief protector saw it, and never forgets this point of grace.

REFLECTIONS.—The less we depend upon our own schemes, the more discipulous and less we look up to God for help and direction, the better shall we prosper. The most provident profligates and the most unscrupulous5cives, and the most col-

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1. An exhortation to praise God for saving Israel in their great afflictions. 2 The latter of the church are cursed. 3 A song of degrees.

ANY a time have they afflicted me from my youth, may Israel now say:

2. Many a time have they afflicted me from my youth; yet they have not prevailed against me.

3. The ploughers ploughed upon my back: they made long their furrows.

4. The Lord is righteous: he hath cut asunder the cords of the wicked.

5. Let them be as the grass upon the housetops, which withereth afore it groweth up;

6. Wherewith the mower flieth not his hand, nor he that bindeth sheaves his bosom.

7. Neither do they which go by, say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

PSALM CXIX.

1. The psalmist, in distress, professeth his hope in prayer, and his patience in hope. 2 He exhorteth Israel to hope in God. 3 A song of degrees.

OUT of the depths have I cried unto thee, O Lord.

2. Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

3. If thou, Lord, shouldest mark iniquities,

O Lord, who shall stand?

4. But there is forgiveness with thee, that thou mayest be feared.

5. I wait for the Lord, my soul doth wait, and in his word do I hope.

6. My soul waiteth for the Lord more than they that watch for the morning.

7. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.
Israel exulted to hope in God.

8 And he shall redeem Israel from all his iniquities.

PSALM CXXXI.

David, professing his humility, exhorteth Israel to hope in God. A song of degrees of David.

LORD, how thy heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself; as a child that is weaned of his mother; my soul is even as a weaned child.

3 Let Israel hope in the LORD from henceforth and for ever.

PSALM CXXXII.

1 David, in his prayer, commendeth unto God the religious cares he had for the ark. His prayer at the removing of the ark, 11 with a repetition of God’s promises. A song of degrees of David.

LORD, remember David, and all his afflictions.

2 How shall we shew unto the LORD the wonders of his power?

3 Surely I will not come into the tabernacle of my house, nor go up unto my bed; I will not give sleep to mine eyes, or slumber to mine eyelids.

4 Until I find out a place for the LORD, an habitation for the mighty God of Jacob.

5 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

6 We will go into his tabernacles: we will worship at his footstool.

7 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

8 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

9 For thy servant David's sake turn not away the face of thine anointed.


Israel into apostasy, as Midian, Nu. 25:1, 3, and afterwards Antiochus, severely attempted—not nor have they prevailed to exterminate the nation, as Haman sought, and several Gentiles, who have since endeavoured to.

REFLECTIONS.—In the meantime the seed of the serpent has raged in enmity against Jesus Christ and his church. There is no going honourably to heaven but through great tribulation. But let the wicked lay their plots, and execute as they will, they will, God will deliver all who accept Christ; and unbelievers shall plunge themselves at last into the most dreadful disappointment and ruin. The curse of God shall blast them, with all their schemes and attempts.

PSALM CXXX.

Ver. 1. On comparing this verse with Ps. 73:1, 9, we may see the cause of their complaint: but that Ps. 115:1 is spoken in the person of Christ, is settled by the quotation, Ps. 115:1, wlierein it follows that in this psalm the speaker is the Son of God.

Ver. 2. If this should mark down sins indifferently, instead of cleansing them away in the blood of the Lamb, who righteous and

cleanse them. Let them appear before thee under such innumerable and condemning states of.

REFLECTIONS.—In the most fearful manner God often corrects his own children in their way to his kingdom. But while there is a praying heart within them, and a prayer-hearing God above them, there is no ground for despair. Sense of guilt is the first thing that strikes the mind of a convinced sinner; and did not God manifest his forgiving mercy, it would drive them to despair. The God of God's forgiving our sins, for Christ's sake, bestirs a holy awe, of regard, an earnest waiting for him. And the more we taste of God's forgiving in the possession of his goodness, the more shall we encourage others to flee to him, and hope in him, in the time of great guilt and trouble. And not only God is ready to, but he certainly will, accomplish the perfect redemption of all his people from sin and all its consequences.

PSALM CXXXI.

Ver. 1. My heart is not haughty.

The true description of him who said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' Mt. 11:28, 29. A

REFLECTIONS.—Humbility is the ornament of every station. A child-like spirit, meek and weaned from the things of this world, is a good symptom of a gracious heart. But to wade out of our depth, either in religion, learning, or power, is dangerous. And proud looks show a proud heart. If we are in trouble, let us patiently hope and wait till God bring us out of it. They who hope in Jesus Christ, and wait for his salvation, shall partake of it in time and in eternity.

PSALM CXXXI.

Ver. 1. (1) Some suppose this psalm was written on the occasion of the carrying of the ark from Saul, 1 Sa. 7:1. (2) Others, from comp. ver. 9, with a ch. 64, 4, suppose it written by Solomon, as the principal subject is that of the ark. (3) While A Clarke supposes it written for the dedication of the second temple. On the first occasion, it was not possible to reconcile ver. 3—9 with the history in a 36, 4, 9, and as to the second and third, which is the case in which David is present, as he is mentioned in the text, therefore, to understand by 'David and his afflictions,' the beloved Son of God and his enemies, as is mentioned in the text, who are referred to in his rest until he had found in the heart of every believer, a residence for the ark, 36, 10, Ps. 68:16—'Oils of holy anointing shall be poured upon the head of David.'

Ver. 6. We have heard of it. That is, of the ark of the Lord—of the ark used in the Tabernacle; that is, of the ark of Ephratah, where the prophet spoke concerning the ark (1 Sa. 6:20, 22, 23) and living temples should be born, Mt. 1:21; 3:2; Mal. 3:1; 4:2—'Oils of the flock.' Symbolically of Ephratah—as a mother of pleasure and blossoms of wood, C.

REFLECTIONS.—Great is the mercy to have fervent prayers of our own, or of our ancestors, lying before God's throne of grace. They shall receive a gracious answer at last. Lively and zealous saints shall never be at ease till the ordinances of God be regularly and solemnly set forth, and his presence vouchsafed, to the comfort and edification of both the saints and people. However mean the ark of God, or even Jesus Christ himself, reside for a time, its dwelling shall last, and for ever, be glorious. Multitudes shall flock to it; and great fellowship with God shall be there enjoyed. Happy was David's family and kingdom on Christ's account: but infinitely happier is this the family and church of God. In virtue of Jehovah's new covenant with him, his people are blessed with his presence, and with spiritual dignity, provision, salvation, and joy; while Jesus himself triumphs in everlasting honors, and unbelievers are reduced to disappointment, and shame.

PSALM CXXXIII. REFLECTIONS.—Search all things, and be ye not the least of all men, and let the fear of God be before your eyes, and repent before God. And great things are of God, Ps. 71:18, 19. A

REFLECTIONS.—How constant and active ought ministers to be in their service for his kingdom, to preserve the church from the multitude of those who are against it, and to be instrumental in the propagation of the gospel, and fructifying to their hearts and lives; and prepare them for the eternal life and blessedness above.

Psalm CXXXIV. REFLECTIONS.—How constant and active ought ministers to be in their service for the kingdom, to preserve the church from the multitude of those who are against it, and to be instrumental in the propagation of the gospel, and fructifying to their hearts and lives; and prepare them for the eternal life and blessedness above.
An exhortation to praise God

2 Lift up your hands in the sanctuary, and bless the Lord.
3 The Lord, that made heaven and earth, bless thee out of Zion.

PSALM CXXXV.

1. An exhortation to God's servants to praise him for his goodness.
2. For his power, his majesty, and his judgments.
3. Prayer for his blessing on the people.

PRAISE ye the Lord. Praise ye the name of the Lord: praise God, ye servants of the Lord.

2 Ye that stand in the house of the Lord, in the courts of our house of God, Praise the Lord; for the Lord is good:

3 Sing praise unto his name; for it is pleasant.

4 For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth, and in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who smote the first-born of Egypt, both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slavish mighty kings:

11 Sion king of the Amorites, and Og king of Bashan, and all the kings of Canaan:

12 And gave their land for an inheritance, an inheritance unto Israel his people.

13 Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations.

14 For the Lord will judge his people; and he will repent himself concerning his servants.

15 The idols of the heathen are silver and gold, the work of men's hands.

16 They have mouths, but they speak not; they have eyes, but they see not;

17 They have ears, but they hear not; neither is there any breath in their mouths.

18 They that make them are like unto them; so is every one that trusteth in them.

19 Bless the Lord, O house of Israel: bless the Lord, O house of Aaron:

20 Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord.

21 Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

PSALM CXXXVI.

An exhortation to give thanks to God for his mercy particularly enumerated.

1 Give thanks unto the Lord; for he is good:

2 O give thanks unto the 'God of gods:' for his mercy endureth for ever.

3 O give thanks unto the Lord of lords: for his mercy endureth for ever.

4 To him who alone doeth great wonders: for his mercy endureth for ever.

5 To him that by wisdom made the heavens: for his mercy endureth for ever.

6 To him that stretched out the earth above the waters: for his mercy endureth for ever.

7 To him that made great lights: for his mercy endureth for ever:

8 The sun to rule by day: for his mercy endureth for ever.

9 The moon and stars to rule by night: for his mercy endureth for ever.

10 To him that smote Egypt in their first-born: for his mercy endureth for ever:

11 And brought out Israel from among them: for his mercy endureth for ever:

12 With a strong hand, and with a stretched rush arm: for his mercy endureth for ever.

13 To him which divided the Red sea into parts: for his mercy endureth for ever:

14 And made Israel to pass through the midst of it: for his mercy endureth for ever.

15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever:

16 To him which led his people through the wilderness: for his mercy endureth for ever.

17 To him which smote great kings: for his mercy endureth for ever:

18 And sware famous kings: for his mercy endureth for ever:

19 Sion king of the Amorites: for his mercy endureth for ever:

20 And Og the king of Bashan: for his mercy endureth for ever:

of Christ and his church! how remarkably given to prayer and praise! And the more men wait upon God, the more they shall find the blessedness of his service.

But it is only as enthroned in Zion, in his temple, in Christ, and his church, that God bestows his salvation.

PSALM CXXXV. Ver. 2. Those 'that stand in the house of the Lord': represent worshippers not in office.—Note. It is not visible office, but inward worship, that constitutes nearness to God.

Ver. 3. 'The Lord's acts' suggest prophecies of future events when he shall be exalted to the heavens and be enthroned in glory.

Ver. 4. 'The earth' and 'his name':—the earth and the heavens are represented by the immovable bodies without which the earth could not be maintained in its place.

And 'the name of the Lord':—the immovable name of God, which is not to be moved or changed.

The psalmist has pointed out the least part of his address to his God: the same is repeated over and over again with greater emphasis and more solemnity:

Bless the Lord, O house of Israel:
Bless the Lord, O house of Aaron:
Bless the Lord, O house of Levi:
Bless the Lord, O ye that fear the Lord, bless the Lord.

Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.
The constancy of the Jews in captivity.

21 And gave their land for an inheritance: for his mercy endureth for ever:
22 Even an inheritance unto Israel his servant: for his mercy endureth for ever.
23 Who remembered us in our low estate: for his mercy endureth for ever.
24 And hath redeemed us from our enemies: for his mercy endureth for ever.
25 Who giveth food to all flesh: for his mercy endureth for ever.
26 O give thanks unto the God of heaven: for his mercy endureth for ever.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 2 The prophet curseth Edom and Babylon.

By the rivers of Babylon, there we sat down:
ya, wept when we remembered Zion. 2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the Lord's song in a strange land?
5 If I forget thee, O Jerusalem, let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy, 7 Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.

9 Happy shall he be that taketh and dasheth thy little ones against the stones.

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 2 His prophet exalts the kings of the earth shall praise God. 3 He professeth his confidence in God.

A psalm of David.

I will praise thee with all my heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried, thou answeredst.
PSALM CXL.

David prays for deliverance from the mischief of his enemies. He prays against them. He comforteth himself by confidence in God.

Deliver me, O Lord, from the evil man; preserve me from the violent man; Which imagine mischief in their heart, continually they gather themselves together for war. They have sharpened their tongues like a serpent; they speak deceitful words.

The wicked may not prevail, because they are not of the same heart; therefore shall they sin against their own heart.

1. For thou hast possessed my reins: thou hast covered me in my mother’s womb.
2. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.
3. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.
4. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.
5. How precious also are thy thoughts unto me, O God! how great is the sum of them!
6. If I should count them, they are more in number than the sand: when I awake, I am still with thee.
7. Surely thou wilt slay the wicked, O God; depart from me therefore, ye bloody men.
8. For they speak against thee wickedly, and thine enemies take thy name in vain.
9. Do not I hate them, O Lord? hate thou them, and I am not I grieved with those that rise up against thee?
10. I hate them with perfect hatred; I count them mine enemies.
11. Search me, O God, and know my heart; try me, and know my thoughts:
12. And see if there be any wicked way in me, and lead me in the way everlasting.

Affliction and comfort. l

The love of God, and the fear of his name, are the source of comfort.


Psa. CXL. 1. Deliver me, O Lord, from the evil man; preserve me from the violent man; Which imagine mischief in their heart, continually they gather themselves together for war. They have sharpened their tongues like a serpent; they speak deceitful words.

Psa. CXL. 2. The wicked may not prevail, because they are not of the same heart; therefore shall they sin against their own heart.

Psa. CXL. 3. For thou hast possessed my reins: thou hast covered me in my mother’s womb.

Psa. CXL. 4. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.

Psa. CXL. 5. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Psa. CXL. 6. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Psa. CXL. 7. How precious also are thy thoughts unto me, O God! how great is the sum of them!

Psa. CXL. 8. If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Psa. CXL. 9. Surely thou wilt slay the wicked, O God; depart from me therefore, ye bloody men.

Psa. CXL. 10. For they speak against thee wickedly, and thine enemies take thy name in vain.

Psa. CXL. 11. Do not I hate them, O Lord? hate thou them, and I am not I grieved with those that rise up against thee?

Psa. CXL. 12. I hate them with perfect hatred; I count them mine enemies.

Psa. CXL. 13. Search me, O God, and know my heart; try me, and know my thoughts:

Psa. CXL. 14. And see if there be any wicked way in me, and lead me in the way everlasting.

Psa. CXL. 15. Deliver me, O Lord, from the evil man; preserve me from the violent man; Which imagine mischief in their heart, continually they gather themselves together for war. They have sharpened their tongues like a serpent; they speak deceitful words.

Psa. CXL. 16. The wicked may not prevail, because they are not of the same heart; therefore shall they sin against their own heart.

Psa. CXL. 17. For thou hast possessed my reins: thou hast covered me in my mother’s womb.

Psa. CXL. 18. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.

Psa. CXL. 19. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Psa. CXL. 20. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Psa. CXL. 21. How precious also are thy thoughts unto me, O God! how great is the sum of them!

Psa. CXL. 22. If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Psa. CXL. 23. Surely thou wilt slay the wicked, O God; depart from me therefore, ye bloody men.

Psa. CXL. 24. For they speak against thee wickedly, and thine enemies take thy name in vain.

Psa. CXL. 25. Do not I hate them, O Lord? hate thou them, and I am not I grieved with those that rise up against thee?

Psa. CXL. 26. I hate them with perfect hatred; I count them mine enemies.

Psa. CXL. 27. Search me, O God, and know my heart; try me, and know my thoughts:

Psa. CXL. 28. And see if there be any wicked way in me, and lead me in the way everlasting.

Psa. CXL. 29. Deliver me, O Lord, from the evil man; preserve me from the violent man; Which imagine mischief in their heart, continually they gather themselves together for war. They have sharpened their tongues like a serpent; they speak deceitful words.

Psa. CXL. 30. The wicked may not prevail, because they are not of the same heart; therefore shall they sin against their own heart.

Psa. CXL. 31. For thou hast possessed my reins: thou hast covered me in my mother’s womb.

Psa. CXL. 32. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.

Psa. CXL. 33. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Psa. CXL. 34. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Psa. CXL. 35. How precious also are thy thoughts unto me, O God! how great is the sum of them!

Psa. CXL. 36. If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Psa. CXL. 37. Surely thou wilt slay the wicked, O God; depart from me therefore, ye bloody men.

Psa. CXL. 38. For they speak against thee wickedly, and thine enemies take thy name in vain.

Psa. CXL. 39. Do not I hate them, O Lord? hate thou them, and I am not I grieved with those that rise up against thee?

Psa. CXL. 40. I hate them with perfect hatred; I count them mine enemies.

Psa. CXL. 41. Search me, O God, and know my heart; try me, and know my thoughts:

Psa. CXL. 42. And see if there be any wicked way in me, and lead me in the way everlasting.
PSALM CXLIII.  He complaineth of his enemies.

1. David propheth for favour in judgment.  2. He complaineth of his griefs.  3. He preacheth for praise.  9. For deliverance, 10. For sanctification, 12. And for the destruction of his enemies.

A psalm of David.

PSALM CXLIII.

1. I  hear thy prayer, O Lord; give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4. Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5. Remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land.

7. Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8. Cause me to hear thy loving-kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

10. Teach me to do thy will; for thou art my God: thy Spirit is good, lead me into the land of uprightness.

11. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12. And of thy mercy cut off mine enemies, that was truly God, became as truly flesh; and that Jesus, 'though a Son, learned obedience by the things that he suffered,' He, 5. 8. C. & D. 1937.

REFLECTIONS. — If we hope for God's acceptance of us, it must not be for anything in us, but purely of grace, for his clear Son's sake, according to the promises of his Word. The most righteous cannot bear the severity of God's justice. They who best know their own hearts will ever be the first to condemn themselves, and to cry for mercy at God's hand. And they who plead guilty before the law, and flee to the grace of the gospel in Christ, shall be justified from all things. When our distress is greatest, God's power and grace shall be the more manifest in our deliverance. Though it be hard to exercise courageous faith under some troubles, yet remembrance of God's kindness, to ourselves, to others, and to former times, is very encouraging. And they who thirst for his presence, favour, and love, shall never be sent away empty from his throne of grace; whatever manifestations of mercy, direction, instruction, deliverance, guidance, quicken-
David prayer for deliverance.

and destroy all them that afflict my soul: yea, for I am thy servant.

PSALM CXLIV.

1 David tooareth God for his mercies to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. He prays for the happy state of the kingdom under God’s favour. A psalm of David.

BLESSED be the Lord my strength, which teacheth my hands to war, and my fingers to fight.

2 My goodness, and my fortress; high tower, and my deliverer; my shield, and he in whom I trust; who subduedth my people under me.

3 Lord, what is man, that thou knowest knowledge of him! or the son of man, that thou makest account of him!

4 Man is like to vanity: his days are as a shadow that passeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them; shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity; and their right hand is a right hand of falsehood:

9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 It is he that giveth salvation unto kings; who delivereth David from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace;

13 That our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets;

14 That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

15 Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.

PSALM CXL.

1 David prayeth God for his name, 8 for his goodness, 11 for his kingdom, 14 for his covenant, 17 and for his saving mercy. "David’s psalm of praise."

I WILL extol thee, my God, O King; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts; and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

9 The Lord is good to all; and his tender mercies are over all his works.

10 All thy works shall praise thee, O Lord; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee; and thou givest their meat in due season.

16 Thou openest thine hand, and satisfyest the desire of every living thing.

17 The Lord is righteous in all his ways, and holy in all his works.

18 The Lord is nigh unto all them that call upon him; all that call upon him in truth.

19 He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.
An exhortation not to trust in man.

20 The Lord preserveth all them that love him: but all the wicked he will destroy.
21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

1 The psalmist voucheth perpetual praise to God. 2 He exhorteth not to trust in man. 3 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

PSALM CXLVIII.

5 Great is our Lord, and of great power: his understanding is infinite.
6 The Lord lifteth up the meek: he casteth the wicked down to the ground.
7 Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:
8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.
9 He giveth to the beast his food, and to the young ravens which cry.
10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.
11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.
12 Praise ye the Lord, O Jerusalem; praise thy God, O Zion:
13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.
14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.
15 He sendeth forth his commandment upon earth; his word runneth very swiftly.
16 He giveth snow like wool: he scattereth the hoar-frost like ashes.
17 He casteth forth his ice like morsels: who can stand before his cold?
18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.
19 He showeth his word unto Jacob, his statutes and his judgments unto Israel.
20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

PSALM CXLVII.

1 The prophet exhorteth to praise God, for his care of the church, for his power, and his mercy: 2 To praise him for his providence: 12 To praise him for his blessings upon the kingdom, 15 For his power over the elements, 19 And for his ordinances in the church.

PRAISE ye the Lord: for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

2 The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.
3 He healeth the broken in heart, and bindeth up their wounds.
4 He calleth the number of the stars; he calleth them all by their names.

words, let it be carefully noted that sin is no work of God—and that where it reigned unto final impotence, mercy is clean gone, Ps. 77:8-10; 109:12; He. 10:28; 2 Ja. 1:3. C.

REFLECTIONS.—O the infinite greatness, the unbounded grace, and everlasting preciousness of a God in Christ! Happy are they who spend their time and their eternity in the enjoyment and praises of him! How delightful is it to tell our neighbours, to tell our posterity: that which our eyes have seen, and our hearts have believed, concerning this God, who is love; and to tell how this God shall be our God for ever! And it is delightful to behold and praise our exalted Redeemer, who fills heaven and earth with his kindness.

PSALM CXLVII. Ver. 1. The Son, as Prophet of the church, first calleth upon all, and then upon that reasonable soul! which he took when he became flesh' to praise Jehovah, Father, Son, and Spirit. C.

Ver. 6. Strangers. Those who confess that they are strangers and pilgrims on the earth, who desire a better country, that is an heavenly.' He. 11:13-16.

REFLECTIONS.—Happy are they whose God is the Lord, and of whom the greater on earth appear as insignificent nothing before God, or even to a gracious heart. Nothing on earth is properly a man, unless he hath it from God; and though in man there be no help, no ground of hope, our God is mighty to save: and hope in him knoweth no disappointment. Be saved and possess, ye weak and helpless soul, to depend on him, who is my almighty Maker, my faithful and promise-performing Friend, my kind and righteous Protector, my most potent Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just Punisher of all evil—my King, my God, and my ALL.

PSALM CXLVII. Ver. 1. The grammar of the psalm, as seen in the phrase 'our God', ver. 1, 6, discovers the speaker to be the church in her collected and corporate capacity, calling upon her several members to the delightful work of praise—a work pleasant to the heart of them that engage in it, and comely in the eyes of saints and angels. C.

Ver. 1. The Lord doth build up Jerusalem. All the works ascribed to the Lord, throughout the psalm, are works that he is always doing. Accordingly, after every siege and demolition God, by his providence, immediately proceeded to build up Jerusalem again, his architectural witness to all nations: and the outcasts of Israel he has always continued to gather, temporarily, into separate and cohesive communities, and spiritually, into one body and temple in Christ Jesus, Eph. 4:13-16. 1 Pe. 2:5, 6. C.

Ver. 3. The earth of the grace. The principal graces of the spiritual Jerusalem are profession and baptism, Acts 24:13 and the principal force—trying the spirits, 1 Co. 14:21; condemnation of error, 1 Th. 5:21; absence of the abettors of false doctrine and schism, Ro. 16:17, 2 Th. 3:1; and excluding from church membership the erroneous and profane, 1 Tis. 5:10, 11. C.

Ver. 16. Some call it wool. Not only is water when changed into snow employed in agriculture, but a wonderfull provision in its structure is as wool in protecting plants, and covering living bodies, from the destructive influence of the cold. C.

REFLECTIONS.—How good and great must God be
Psalm CL

An exhortation to praise him.

3 Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp.
4 For the Lord taketh pleasure in his people; he will beautify the meek with salvation.
5 Let the saints be joyful in glory: let them sing aloud upon their beds.
6 Let the high praises of God be in their mouth, and in the conversation of the children of men.
7 To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

Psalm CXLIX

An exhortation to praise God with all kinds of musical instruments.

PRAISE ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power.
2 Praise him for his mighty acts: praise him according to his excellent greatness.
3 Praise him with the sound of the trumpet; praise him with the psaltery and harp.
4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.
5 Praise him upon the high cymbals: praise him upon the high-sounding cymbals.
6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

Concluding Remarks on the Book of Psalms.

The Hebrew title of the Book of Psalms is 'Praises,' because the praise of God as Creator, Upholder, and Governor—as Father, Redeemer, and Sustainer—constitutes their principal subject. The Greek title, whence our English name, 'Psalms,' is derived from the Septuagint, and describes these sacred compositions as accompanied by musical instruments. And this accommodation was in accordance with the law of Moses, Deut. 10:8, and the ritual appointed by divine revelation in the days of David and Solomon, 1 Chr. 6: 1.

But while praise is justly due to God as Creator, Upholder, and Governor of the world, much more is it due to him as Father, Redeemer, and Sustainer. And as God the Father is made known and glorified in the Son—and as the Son glorifies both Father and Son, by taking "the things of Christ and showing them to believers"—we may expect that Christ, the beloved Son of the Father, the Messiah, the Saviour of sinners, would furnish the chief subject of praise in the heart and the songs of the church. Accordingly we have seen that the Psalms form a complete and perfect inventory of the spiritual blessings of the "supscriptions, strong crying, and tears" of Jesus in the days of his flesh; and therefore furnish to his disciples the model and the material of their prayers of faith. This is a pattern of some of the Psalms, and is the same thing. In any case, the Psalms are made up of Psalms, and are also one in structure.
The use of the Proverbs.

PROVERBS I.

e of the Proverbs.

bears witness of their heavenly origin—we have, in the New Testament, more frequent attestations of their divine origin, than for any other book of the whole Scripture canon. They are at least fifty times quoted by our Lord or his immediate apostles. And besides furnishing our Lord the most powerful of his arguments against the unbelieving Jews, they also furnished him the words in which, upon the occasion, he both prayed and expounded.

According to the Vulgate and the Syriac version, the Psalms are divided into five books: the first extending from Ps. i.--xl—the second from Ps. xii.--lxxii—the third from Ps. lxxiii.—lxxxvi.—the fourth from Ps. xc.--cvi.—and the fifth from Ps. cvi.--cl. This division was very ancient, as it evidently existed before the Septuagint translation.

Most of the Psalms have titles prefixed, which by some, as ancient traditio
tional expositions of the contents, are held in high esteem, and considered as ensues with a kind of canonical authority. But some of the highest authorities among the ancient Christian writers—as Augustine and Theodoret—have freely admitted that these titles have often no relation to the body of the psalm, and seldom contribute anything to the discovery of the meaning. In their great obscurity all are agreed; and conjectural meanings are so various that they cease to be of value; these titles have accordingly been retained, partly out of respect to those that, in any degree, value them; and partly as mere relics of antiquity, esteemed not for any intrinsic worth, but as samples and memorials of the works of others.

That the Psalms are occasionally prophetical of Christ no one can overlook or deny. But that few, however, are thus prophetical of him, has been an opinion extensively circulated and received—the number of such specially prophetic Psalms being ordinarily confined to Ps. ii. xxxi. xlvi. lxvi. lxxvii. lxxviii. lxxxvii. cx. and cxvii. But were the correctness of this meagre enumeration admitted, still the real relation of the Psalms to our Lord is still unsettled. For the real question is, not how many psalms are prophetical, but how many are descriptive of Christ, and proved to be descriptive of him, because they apply accurately to him, and however they may be strained by the efforts of accommodation, still utterly refuse to become applicable to any other. Could we conclude with Origen, Chrysostom, Theodoret, Augustine, Ambrose, Euthymius, and others of the ancient Christian writers that David was the author of all the Psalms—or admitting, as is commonly believed, that other inspired authors wrote a part of the collection—yet could we accurately ascertain how many were composed by David—and it is upon all hands acknowledged that he composed a large portion—we would then be able, upon David's own authority, or rather upon that of the Spirit speaking by him, greatly to extend, if not to universalize, the prophetic boundaries of the Psalms. For that the psalms written by David himself were prophetic we have David's own authority, which, as Horaei observes, may be allowed to overpower a host of modern expositors. For thus King David at the close of his life describes himself and his sacred songs: 1 David the son of Jesse said, and the man who was raised up on high, the anointed of the Lord of Jacob, and the sweet psalmist of Israel said, The Spirit of Jehovah spake by me, and his word was my tongue, 2 Sa. 23. 1, 2. It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah described himself, and not that Spirit only could describe. So that if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapprehension of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures among those who profess the belief of the Christian religion. (See Horaei on the Psalms, vol. i. p. 14.) Nor do we hesitate to express our firm conviction, that a right interpretation of the Psalms, whereby Christ is so clearly discovered in his person, his offices, his passion, his victories, his glories, and his judgment, will bring a light to a dark world, and a joy to the heart of every man, unknown while darkness lay upon this blessed portion of the Sacred Volume.

THE BOOK OF PROVERBS.

And the two immediately following, were penned by Solomon, the renowned king of Israel. Its Hebrew name مسح is of imports sentence well pressed together, and powerful to command our wits and regulate our actions. Teaching by such proverbs, or short substantial sentences, by many exhortations, they have the advantage of being plain, profitable, and easy method of instruction. These Proverbs of Solomon are not a mere collection of the wise sayings which had been uttered before his time, but are the inspired dictates of the Holy Ghost to him; and are often quoted or alluded to as such in other inspired books. This book comprehends: (1) A preface; consisting of manifolds exhortations to the study and improvement of true wisdom, and of warnings to avoid connections or intimacy with wicked persons, whomsoever, rash, seditious, sloth, &c. ch. li. 1. (2) The Proverbs themselves; published from the beginning, x.—xxxi., or copied out by the direction of Hezekiah, xxvii.—xxix. (3) The appendix; containing the prophecy of Agur, and the directions of his mother to him, xxx. xxxi. As the Book of Psalms is calculated to make our heart wax fatter, and to strengthen our God in holy and plain affections, the scope of this is to make our face shine before men in a prudent, discreet, honest, and useful conversation; which is a no less necessary part of religion. And no book in the world, in so small a compass, affords us such a complete body of rules for directing our personal and relative behaviour.

CHAPTER I.

The use of the Proverbs. 7 An exhortation to fear God, and regard the advice of parents. 10 To avoid the excesses of women. 20 Wisdom complaineth of the contempt of wisdom. 24 She strengthenth them.

THE Proverbs a of Solomon, the son of Da
david, king of Israel; 2 To know wisdom and instruction; to perceive the words of understanding.

CHAPTER I. Ver. 1. The choice, divine, substan
tial, unerring, but sometimes darkly expressed, sentences of the incomparably wise and inspired Solomon. 2 Framed by the Spirit of God to teach men true and solid wisdom in things pertaining to God and their neighbour, to enable them to discern sin and duty, and to receive and profit by whatever good instructions or advices are given them. 3 To incline and persuade them readily to hearken to such instructions as direct them to live in a wise, candid, upright, and virtuous manner; 4 That those who are unwise, rash, and insecurity, may become circum
cess, prudent, and discreet in their conduct; 5 And that those who are wiser of years and eternity, may become still more wise and prudent; and be, with great advantage, to govern themselves and others; 6 And be capable of finding out the meaning of the wise, though dark, sayings of God or men, and profitably to apply them to themselves, or explain them to others. 7 It is necessary that every one who desires true wisdom should begin with, and chiefly study, the saving knowledge of God, and live under a holy awe of his presence. Without this, all other knowledge is vain and useless; and, for want of it, wicked men, who prefer tribes to things of infinite importance, poor corners to the direct instructions that can be given them. 8, 9. And, next to the fear of God, it is necessary, my dear young men, that you reverence your parents, and observe their precepts, and gladly receive and earnestly practice their instructions, as things of inestimable value, which will render you more estimable in the eyes of all men. 10 And, in order to promote the fear of God and regard to parental instructions, see that with the utmost circumspection and exactness you avoid all unnecessary fellowship with wicked persons, and all connexions that may endanger their flattering entertainments. 11—15. If, in the midst of these things, you are not self-controlled, and are drawn from profound secrecy, sure success, immense profit, and good fellowship, they would seduce you to robbery, or any other wickedness, abhor their counsels and flee from their company: 16. For, being set on to mischief themselves, if they once entangle you, they will perpetually hurry you from one horrid crime to another. 17. And while they lay snares for others whom they reckon rash and inconsiderate, themselves, like silly birds, rush into courses, of which the dangerous issue might be easily perceived: 18. And, in the end, all their pains and cunning to undo others bring ruin upon themselves from the hand of God and man. 19. And all unrighteous means, of procuring wealth and profit, are both inconsistent with the state of the righteous, and are viewed by him as a sin, and he returns to him by faith and repentance, to receive his Spirit freely given, and believe his words divinely mani

3 To receive instruction of wisdom, justice, and judgment, and equity.
4 To give subtilty to the simple, to the young man knowledge and discretion.
5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.
Palmyra Road—Leading from Damascus to Tadmor, the City Solomon
Built in the Desert. [Proverbs, i: 17.]—Solomon inherited from his father
David a vast kingdom. His dominion stretched from the river Euphrates to the
Mediterranean Sea, south to the river of Egypt, and north to near where the city
of Aleppo now stands. Damascus was within his territory, and he built Palmyra, called
Tadmor, in his day. This is a city in the wilderness, and that Solomon built it we learn
from I. Kings, ix: 18, and II. Chronicles, viii: 4. Tadmor is between the Euphrates and
Hamath, and is situated in an oasis of the desert. The celebrated Queen Zenobia had her
capital and home in Palmyra. She built up a mighty kingdom which rivaled and defied
the Roman power. She was captured and brought to Rome by the emperor Aurelian, A.D
275. We give here an illustrating this first chapter of Proverbs, written by Solomon, a
picture of a road leading out from Damascus to Tadmor, the city he built.
An exhortation to fear God.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20 Wisdom crieth without; she uttereth her voice in the streets; all that pass by her despise her, and she is passed away.

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

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

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

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

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

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

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

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

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

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

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

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

33 But whose heart leaveneth unto me shall dwell safely, and shall be quiet from fear of evil.

Ruin of the rejecters of Wisdom.

A.M. ch. xxv. 3.
B.C. ch. xxv. 4.
C. A.M. ch. xxv. 5.
D. B.C. ch. xxv. 6.
E. A.M. ch. xxv. 7.
F. B.C. ch. xxv. 8.
G. A.M. ch. xxv. 9.
H. B.C. ch. xxv. 10.
I. B.C. ch. xxv. 11.
J. A.M. ch. xxv. 12.
K. B.C. ch. xxv. 13.
L. A.M. ch. xxv. 14.
M. B.C. ch. xxv. 15.
N. A.M. ch. xxv. 16.
O. B.C. ch. xxv. 17.
P. A.M. ch. xxv. 18.
Q. B.C. ch. xxv. 19.
R. A.M. ch. xxv. 20.
S. B.C. ch. xxv. 21.
T. A.M. ch. xxv. 22.
U. B.C. ch. xxv. 23.
V. A.M. ch. xxv. 24.
W. B.C. ch. xxv. 25.
X. A.M. ch. xxv. 26.
Y. B.C. ch. xxv. 27.
Z. A.M. ch. xxv. 28.
AA. B.C. ch. xxv. 29.
BB. A.M. ch. xxv. 30.
CC. B.C. ch. xxv. 31.
DD. A.M. ch. xxv. 32.
EE. B.C. ch. xxv. 33.

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PROVERBS III.

An exhortation to divers grace.

15 Whose ways are crooked, and they wander in their paths:
16 To deliver thee from the strange woman, even from the stranger which flattereth with her words;
17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God:
18 For her house inclineth unto death, and her paths unto the dead:
19 None that go unto her return again, neither take they hold of the paths of life.
20 That thou mayest walk in the way of good men, and keep the paths of the righteous.
21 For the upright shall dwell in the land, and the transgressors shall be rooted out of it.

CHAPTER III.

1 An exhortation to obedience, to faith, to mortification, to patience, to experience, The happy path of wisdom. The power, 21 and the benefits thereof. 30 Peaceableness, 31 Contentedness. 32 The curst state of the wicked.

My son, forget not my law; but let thine heart keep my commandments:
2 For length of days, and long life, and peace, shall they add to thee.
3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:
4 So shalt thou find favour and good understanding in the sight of God and man.

CHAPTER II.

Ver. 1-5. And for your excultation and encouragement, know assuredly, my children, that if you entertain, receive, and lay up in your heart the instructions and directions which I now give you; if you earnestly study, and diligently apply the principles of faith, the edification of Christ, and of all the true wisdom and knowledge in him, as infinitely more precious, useful, and necessary to you, than all the treasures on earth, then shall you, by the influence of the Holy Spirit, happily obtain your desire, and be enabled and directed to walk in the path of love, worship, and serve God in a proper and holy manner.

6 For as wisdom and every other blessing is the free gift of God, but knowledge and riches received are a reward over to a patient, chaste, and virtuous life on earth, or to everlasting glory in heaven. 20-22. And, moreover, while you believe in the mercy of God, you shall observe the direction of those wicked seducers, you shall be enabled to follow the example of the holy patriarchs and prophets; and, in obedience to this, you shall be in this promised land of Canaan, and inherit the spiritual and everlasting felicity prepared for it. 23. While these wicked seducers and despisers of the word of God are in a short-lived prosperity, be troubled by them, and cast into the want and depths of hell.

Ver. 6. Understand righteousness. It should never be forgotten that there is but one righteousness that can ever be discovered, the righteousness of God, which is by faith of Jesus Christ into all, and upon all that believe. Rom. 4:16. C.

Ver. 7. Men, evil is let in and forward in speech; for in heart originates all evil things, and out of the abundance of evil heart the mouth speaketh evil.

Ver. 17. With remarkable diligence should we attend to all the exercises of true religion. The Lord is ready to bless such as are diligent with success; and usually bestows upon them remarkable satisfaction, instruction, and protection. There is need of real reason to season and rule our heart; and of God's special preservation and our utmost caution while in the world, we must wish and pray for, and be for its preservation, in study of the ways of Providence, in obedience to all the ordinances of divine grace and eternal love—and discovers those treasures that lie hid within the heart. What a Spirit it reveals unto us. C.

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The happy gain of wisdom.
5 ¶ Trust in the Lord with all thine heart;
and lean not unto thine own understanding.
6 In all thy ways acknowledge him, and he
shall direct thy paths.
7 ¶ Be not wise in thine own eyes:
the fear of the Lord, and depart from evil.
8 ¶ He shall health thee in thy navel, and
marrow to thy bones.
9 ¶ Honour the Lord with thy substance,
and with the first-fruits of all thine increase;
10 So shall thy barns be filled with plenty,
y and thy presses shall burst out with new wine.
11 ¶ My son, despise not the chastening
of the Lord; neither be weary of his correction:
12 For whom the Lord loveth he correcteth,
even as a father the son in whom he delighteth.
13 ¶ Happy is the man that findeth wisdom,
and the man that getteth understanding.
14 ¶ For the merchandise of it is better than
the merchandise of silver, and the gain thereof
than fine gold.
15 She is more precious than rubies;
and all the things thou canst desire are not
to be compared unto her.
16 Length of days is in her right hand;
and in her left hand riches and honour.
17 Her ways are ways of pleasantness;
and all her paths are peace.
18 She is as a tree of life to them that
lay hold upon her; and happy is every one that
relinquisheth her.
19 ¶ The Lord by wisdom hath founded

PROVERBS III.

The earth, by understanding it hath established
the heavens;
20 By his knowledge the depths are broken
up, and the clouds drop down the dew.
21 ¶ My son, let them not depart from thine eyes;
keep sound wisdom and discretion:
22 So shall they be life unto thy soul,
and grace to thy neck.
23 Then shalt thou walk in thy way safely,
and thy foot shall not stumble.
24 When thou liest down, thou shalt not be
afraid; yes, thou shalt lie down, and thy
sleep shall be sweet.
25 Be not afraid of sudden fear, neither of
the desolation of the wicked, when it cometh.
26 ¶ For the Lord shall be thy confidence,
and shall keep thy foot from being taken.
27 ¶ Withhold not good from them to
whom it is due; when it is in the power of thine
hand to do it.
28 Say not unto thy neighbour, Go, and
come again, and to-morrow I will give,
when thou hast it by thee.
29 ¶ Deceive not with evil against thy neighbour,
seeing he dwelleth securely by thee.
30 Strive not with a man without cause,
if he have done thee no harm.
31 Envye not thou the oppressor; and choose
none of his ways.
32 ¶ For the froward is abomination to the
Lord: but his secret is with the righteous.
33 ¶ The curse of the Lord is in the house

of the wicked: but he blesseth the habitation of the just. 34 Surely he scorneth the scorners: but he getteth grace unto the lowly. 35 The wise shall inherit glory: but shame shall be the promotion of fools.

CHAPTER IV.

1 Solomon, to persuade obedience, 3 sketh what instruction he had of his parents, 5 to which he adds, 14 and the path of the wicked. 30 He exhorteth to faith, 23 and sanctification, and the fear of the Lord, 37 and the offering of sacrifices.

Hear ye children, the instruction of a father, and attend to know understanding. 2 For I give you good doctrine, forsake ye not my law. 3 For I was your father's son, tender and only beloved in the sight of my mother. 4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. 6 Forsake her not, and she shall preserve thee; love her, and she shall keep thee. 7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, 9 when thou dost embrace her. 10 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. 11 Hear, O my son, and receive my sayings; and the years of thy life shall be many. 11 I have taught thee in the way of wisdom; I have led thee in right paths.

PROVERBS IV.

and improving true wisdom.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. 13 Take fast hold of instruction; let her not go: keep her; for she is thy life. 14 Enter not into the path of the wicked, and go not in the way of evil men. 15 Avoid it, pass not by it, turn from it, and pass away. 16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. 17 For they eat the bread of wickedness, and drink the wine of violence. 18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble. 20 My son, attend to my words; incline thine ear unto my sayings: 21 Let them not depart from thine eyes; keep them, and they are life unto thy soul, and grace shall enter into thine heart.

22 For they are life unto those that find them, and health to all their flesh. 23 Keep thy heart with all diligence; for out of it are the issues of life. 24 Put away from thee a froward mouth, and perverse lips put far from thee. 25 Let thine eyes look right on, and let thine eyelids look straight before thee. 26 Ponder the path of thy feet, and let all thy ways be established. 27 Turn not to the right hand nor to the left; remove thy foot from evil.
CHAPTER V.

My son, attend unto my wisdom, and bow thine ear to my understanding; and let thine ears attend to knowledge; and let thine eyes observe discretion; and let thy tongue acknowledge wisdom; and let the respect of thine heart be added unto discretion, and let understanding be pleasant to thy soul; then wilt thou understand the fear of the Lord, and the knowledge of God; and knowledge shall be pleasant unto thy soul; and understanding shall find the face of an honest man, and shall become a habitation for thy lips; then shalt thou walk in the fear of the Lord, and eschew not evil.

CHAPTER VI.

15 Drink water out of thine own cistern, and running waters out of thine own well.
16 Let thy fountain be dispersed abroad, and rivers of waters in the streets.
17 Let thy fountain be dispersed abroad, and let rivers of waters in the streets overflow.
18 Let thy fountain be dispersed abroad, and let rivers of waters in the streets overflow.
19 Let her fountain be dispersed abroad, and let rivers of waters in the streets overflow.
20 And her fountain be dispersed abroad, and let rivers of waters in the streets overflow.
21 For the ways of man are before the eyes of the Lord, and he pondereth all his ways.
22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.
23 He shall die without instruction, and in the greatness of his folly he shall go astray.

Reflections—It is shamed and shocking that mankind should be inclined, nay, so much inclined, to sin so base, so beastly, and ruinous, as whoremongering. That even in the sexual act, where modesty ought to shine with distinguished lustre, wretches should be found who impudently enter into it! Surely it must be very absurd to prefer the pleasures of it, attended with miseries immeasurable, to the innocent, the sanctified joys and honours of the marriage state! But no wonder that they who atheistically discredit the omnipotence and justice of God, and live thoughtless of their future account, should proceed to the most infamous lengths in wickedness. In the most miserable manner, correspondent to their sins, they shall as not be harried into endless fire!
PROVERBS VI.

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

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

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

25 If she multiplies sorrows, she shall awake; if she fall, it shall be in a piece of bread; and the adulteress will hunt for the precious life.

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

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

28 So is he that goeth in to his neighbour's wife: whosoever toucheth her shall not be innocent.

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

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

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

32 A wound and dishonour shall he get; and his reproach shall not be wiped away.

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

34 He will not regard any ransom; neither will he rest content, though thou givest many gifts.
My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; call understanding thy kinswoman. That they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youts, a young man void of understanding. Passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and in the dark night: And, behold, there met him a woman with the attire of an harlot, and subtle of heart. (She is loud and stubborn; her feet abide not in her house; now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace-offerings with me, this day have I paid my vows: Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with silke linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnammon. Come, let us take of oil until the morning; let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey: and his garment is delivered in another’s hand.  

15. Doth not wisdom cry? and understanding put forth her voice? 16. She standeth in the top of high places, by all the places of the paths: 17. She crieth at the gates, at the entrance of the city, at the coming in at the doors: 18. Unto you, O men, I call; and my voice is to the sons of man. 19. Ye simple, understand wisdom; and, ye fools, be ye of an understanding heart. 20. Hear, for I will speak excellent things; and the opening of my lips shall be right things. 21. For my mouth shall speak truth; and wickedness is an abomination to my lips. 22. All the words of my mouth are righteousness; there is nothing froward or perverse in them. 23. They are all plain to him that understandeth, and right to them that find knowledge. 24. Receive my instruction, and be not wise in thine own heart. 25. For wisdom is better than rubies; and
The excellence, nature, power, riches, and eternity of wisdom.

PROVERBS VIII.

25 Before the mountains were settled, before the hills was I brought forth:
26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.
27 When he prepared the heavens, I was there; when he set a compass upon the face of the depth;
28 When he established the clouds above, when he strengthened the fountains of the deep;
29 When he gave to the sea his decree, that the waters should not pass his commandment;
30 When he appointed the foundations of the earth:
31 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.
32 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.
33 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.
34 Hear instruction, and be wise, and refuse it not.
35 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
36 For whoso findeth me findeth life, and shall obtain favour of the Lord.
37 But he that sinneth against me wrongeth his own soul: all they that hate me love death.
The discipline and doctrine of wisdom.

CHAPTER IX.

Wisdom hath builded her house; she hath hewn out her seven pillars; 2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table; 3 She hath sent forth her maidens: she crieth upon the highest places of the city, 4 Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, 5 Come, eat of my bread, and drink of the wine which I have mingled. 6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scourgeth himself shame, and he that rebuketh a wicked man getteth himself a blot. 8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. 9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. 10 The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding:

11 For by thee days shall be multiplied, and the years of thy life shall be increased. 12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13 A foolish woman is pleasant; she is simple, and knoweth nothing. 14 For she sitteth at the door of her house, on a seat in the high places of the city, 15 To call passengers who go right on their ways:

16 Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, 17 Stolen waters are sweet, and bread eaten in secret is pleasant.

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

CHAPTER X.

From this chapter to the five-and-twentieth are sundry observations of moral virtues and their contrary vices.

THE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother. 2 Treasures of wickedness profit nothing: but righteousness delivereth from death. 3 The Lion will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked. 4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. 5 He that gathereth in summer is a wise.

for the nourishment and satisfaction of soul and body; and in the faith of his faithful prophets, apostles, and ministers, earnestly invites and beseeches even the most weak, wicked, and benighted men of mankind to come by faith, and freely partake of his nourishing, strengthening, delightful, and satisfactory fulness and blessings.

6-12. Earnestly he admonishes you to avoid all unnecessary intimacy with wicked persons, as you regard your temporal or eternal happiness; as by you cannot, nor can he, even with the best intentions, hope to profit them, but may be sure of procuring hatred and enmity to yourselves—and to cultivate familiarity with wise persons, who will be a blessing to you in both, profit and be profaned by;—and to study true and experimental godliness, as the proper means to render you truly happy in this world and in that which is to come; and solemnly warns you that you yourself must reap the inexpressibly important fruits of your attention to or scornful rejection of his instructions._17-18. And remember, as before God, that nothing more effectually renders men despisers of Christ and his blessings than fellowship with light and lewd women, or false teachers; who, ignorant of everything spiritually good, and extremely talkative, artfully and insinuatingly seduce simple persons, who intend no such thing, to imagine that forbidden pleasures are peculiarly delightful. And, alas! few of those tempted by them seriously consider, that by such pleasures multitudes have already lost their lives, and are entered into the everlasting torments of hell.

Chapter 7. The shame of disappointed hopes, the loss of what was holy before, who again and again turn to the hand to God, Mal. 3, 6. C.

Chapter 8. Reprove not a scorner. Why not reprove a scorner? Because Providence doth not show that he is prepared to bear reproof. But deal with him in meekness; and pray for him in this heart. And the Lord of Hosts, Luke 18, 17. Has ever been the custom of error and he to employ, nay, to exist by derogating language: while yet worthy of respecting his authority, and always preserving its meaning. C.

Reflections. What great things Jesus Christ has done, and still does, for our salvation! Of how unwise it is that we should pervert! Gloriously formed, and well supported and established, are his promise and church. Rich are his gospel provisions—his own flesh and blood, nay, all the fulness of God. And free and unencumbered with legal qualifications are his gospel calls. How absurd, insolent, and foolish are the scornful refusals thereof! For certain and just is their aggravation and everlasting ruin. And it is impossible to have fellowship with Christ, in grace or glory, by the same wicked and ungodly men. There is need of the utmost care, both in judging and taking reproofs. Fidelity in reproves is the surest evidence of genuine wisdom; we are not wise to learn, nor too good to amend. And they that rage at him, he rebuke prove the weakness of their own understanding, as well as virtue. But, alas! what manifold temptations, suited to the corrupt hearts, are presented to us by Satan and his emissaries, to keep us from Jesus Christ! And too many, through ignorance of and inattention to the danger, comply therewith. But however sweet the pleasures of sin, be in the mouth, they be bitter in the belly; they issue in endless destruction and anguish.

Chapter 1. It is a great comfort to parents to see their children refinement by their instructions and examples, and growing up in wisdom, piety, and virtue. It is a grief and burden to them when they are foolish, stubborn, and rebellious. 2. Ill-gotten riches afford no solid comfort in life, but draw on a wasting or poisonous curse; but Jesus' glorious love, and a holy, and merciful conduct, secure safety and deliverance from the greatest dangers. 3. The Lord God will make all his fulness in his hand, will always grant necessity of life, for both soul and body, to them who are justified in Christ and live in a just and merciful manner. 4. But he will deprive the will of his ill-gotten possession, and under the stroke of his providence, or remove them from it by death. 5. Negligence in the use of the laws will lead to the expenditure of the gain, bring men to poverty; but the diligent tends to enrich men both in temporals and spirituals. 6. To seize upon and improve opportunities of obtaining spiritual or temporal things, particularly in the time of youth, is a mark of true wisdom: but he that slothfully neglects them, brings misery and shame upon himself and his parents. 6. The justified in Christ are, to their everlasting honour and safety, blessed in him with all the blessings of time and eternity: and outward blessings often attend the just and merciful on earth. But their everlast in and safety is not without travail and conflict, for they are set upon by the wicked, as the children of the wicked, and are truly wise will thankfully receive and practice laws from God or good advices from men; but self-conceited persons, who will not learn of others, but love to hear themselves talk, shall bring themselves into contempt, sin, and misery: nay, into hell. 9. He who in dealing with God and men walks in candour, simplicity, and godly sincerity, is safe under the divine protection in his way to eternal life, and avoids manifold miseries and snares in this world; but he who indulges himself in hypocrisy towards God, and in inconstancy and deceit towards men, shall be detected and made a public reproach. 10. He who under the pretence of kind'-...
6 Blessings are upon the head of the just; but violence covereth the mouth of the wicked.
7 The memory of the just is blessed; but the name of the wicked shall rot.
8 The wise heart will receive commandments; but a prating fool shall fall.
9 He that walketh uprightly walketh surely; but he that perverteth his ways shall be known.
10 He that winketh with the eye causeth sorrow; but a prating fool shall fall.
11 The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.
12 Hatred stirreth up strife; but love covereth all sins.
13 In the lips of him that hath understanding wisdom is found; but a rod is for the back of him that is void of understanding.
14 Wise men lay up knowledge; but the mouth of the foolish is near destruction.
15 The rich man's wealth is his strong city; the destruction of the poor is their poverty.
16 The labour of the righteous tendeth to life; the fruit of the wicked to sin.
17 He is in the way of life that keepeth instruction; but he that refuseth reproof errth.
18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.
19 In the multitude of words there is verity; but he that refraineth his lips is wise.

20 The tongue of the just is as choice silver; the heart of the wicked is little worth.
21 The lips of the righteous feed many: but fools die for want of wisdom.
22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.
23 It is as sport to a fool to do mischief; but a man of understanding hath wisdom.
24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.
25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.
26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.
27 The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.
28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.
29 The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity.
30 The righteous shall never be removed: but he wicked shall not inhabit the earth.
31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.
32 The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh falsehood.
### Proverbs XI

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<td>16</td>
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20 He that withholdeth corn, the people shall curse him: but he that blesseth shall be upon the head of him that saileth it.

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

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

23 He that giveth heed to the word of instruction shall be happy: and he that putteth his trust in the Lord shall not be ashamed.

24 The kingdom of heaven is like unto a treasure hidden in a field; which, when a man hath found, he hideth, and runneth and calleth his friends and neighbours together, saying unto them, Come and eat with me; and eat the wedding-feast with me.

25 There is a spirit in man: and the inspiration of the Almighty giveth him understanding.

26 The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

27 A man shall not be established by wickedness; but he that seeketh purity of heart shall live.
PROVERBS XIII.

17 He that speaketh truth sheweth forth righteousness: but a false witness deceiveth.
18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.
19 The lip of truth shall be established for ever: but a lying tongue is for a moment.
20 Deceit is in the heart of them that imagine evil: but to the councillors of peace is joy.
21 There shall no evil happen to the just: but the wicked shall be filled with mischief.
22 Lying lips are abomination to the Lord: but they that deal truly are his delight.
23 A prudent man concealeth knowledge: but the heart of fools proclameth foolishness.
24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.
25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.
26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.
27 The slothful man roseth not that which he took in hunting: but the substance of a diligent man is precious.
28 In the way of righteousness is life: and in the path thereof there is no death.

CHAPTER XIII.

A WISE man heareth his father’s instruction: but a scorner heareth not reproof.
2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.
3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.
4 The soul of the sluggard desireth, and

WISDOM teaches us the value of integrity and righteousness, and the consequences of the opposite. A virtuous woman is a crown to her husband, and she enhances his honor. Righteous thoughts are right, and the counsel of the wicked is deceit. Words of the wicked are like a sword, but the tongue of the wise is healing. A lying tongue is temporary, but the lip of truth shall be established forever. Deceit is in the heart of those who imagine evil, but to the councillors of peace is joy. There shall no evil happen to the just, but the wicked shall be filled with mischief. Lying lips are abomination to the Lord, but those who deal truly are his delight. A prudent man conceals knowledge, but the heart of fools proclaims foolishness. The hand of the diligent shall bear rule, but the slothful shall be under tribute. A heavy heart makes a man stoop, but a good word makes him glad. The righteous is more excellent than his neighbor, but the way of the wicked seduces them. Those who take in hunting do not benefit from their endeavors, but the substance of a diligent man is precious. In the way of righteousness is life, and in the path thereof there is no death.

A wise man heareth his father’s instruction, but a scorner heareth not reproof. A man shall eat good by the fruit of his mouth, but the soul of the transgressors shall eat violence. He who keepeth his mouth keepeth his life, but he that openeth wide his lips shall have destruction.

God's Word, or the advice of his faithful friends, shall quickly be reigned: but he who reverently submits himself to and obeys God's commandments shall be rewarded. The instructions of a good man, and much more the doctrines of God's Word, refresh, comfort, and enlivens the soul, and preserves from those pernicious principles and destructive practices by which many are infected. A prudent, pious, and regular behavior is most amiable and acceptable to all men: but the behavior of lawless and wicked persons, like a rough way, is very ruinous to themselves, and offensive to God and good men. Prudent persons undertake nothing but with due deliberation, and who they understand: and manage their affairs with knowledge and discretion: but fools discover their weakness, by rashly meddling with events out of their reach. Unfaithfulness in discharging their trust, or delivering his message, will bring a wicked servant, ambassadour, or any other character of contemplation, and misery: but he who acts faithfully procures safety and advantage both to his master and himself.

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Moral virtues, and

The righteous man hateth lying: but a wicked man is as loathsome, and cometh to shame.

The righteous measeth himself rich, yet hath nothing; but he that gathereth by labour increaseth.

The light of the righteous is as a lamp that shineth amidst darkness, and sheweth the path of the just; but the lamp of the wicked will be put out.

A good man leaveth an inheritance to his children; and the wealth of the sinner is laid up for the just.

A wise woman buildeth her house: but the foolish plastereth it down with her hands.

She that walketh in uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

CHAPTER XIV.

17. A wicked messenger fallen into mischief: but a faithful ambassador is health.

18. Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19. The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

20. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

21. Evil pursueth sinners: but to the righteous good shall be repaid.

22. A good man leaveth an inheritance to his children; and the wealth of the sinner is laid up for the just.

23. Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25. The righteous eateth for his soul: but the belly of the wicked shall want.

CHAPTER XIV.

1. A virtuous wife, by her piety, prudence, good economy, and the like, supports and advances her family in honour, happiness, and wealth; but a wicked immodest wife, by her pride, prodigality, idleness, carelessness, or otherwise, will quickly reduce a happy family to poverty, disgrace, and ruin.

2. A. A man of good understanding will do a favour when it will profit: but the way of transgressors is hard; that is, unkind, offensive, violent.

3. He that would accomplish good, must often pass through hard and bitter trials; or he shall have much ado: but patience will repay him in the end with an ease and tranquility of mind that he never can experience before.

4. A man must always be on his guard against the snares of the devil, which are laid for his destruction, lest he should be taken unawares.

5. If the rod does not produce the effect intended, the faults remain uncorrected, and the child, instead of being reprimanded, is only inflamed in spirit by the reproach.

6. A prudent man, by his prudence, prudence, good economy, and the like, supports and advances his family in honour, happiness, and wealth; but a wicked, immodest wife, by her pride, prodigality, idleness, carelessness, or otherwise, will quickly reduce a happy family to poverty, disgrace, and ruin.

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Moral virtues, and

3 In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them.
4 Where no oxen are, the crib is clean; but much increase is by the strength of the ox.
5 A spiritual witness will not lie: but a false witness will utter lies.
6 A sinner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.
7 God is from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.
8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.
9 Fools make a mock at sin: but among the righteous there is favour.
10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.
11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
12 There is a way which seemeth right unto a man; but the end thereof are the ways of death.
13 Even laughter is sin: and when the fool is rid, and there is a king, behold, there is still more sorrow.
14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.
15 The simple believeth every word: but the prudent man looketh well to his going.
16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.
17 He that is soon angry dealeth foolishly; and a man of wicked devices is hated.

PROVERBS XIV.

18 The simple inherit folly: but the prudent are crowned with knowledge.
19 The evil bow before the good; and the wicked at the gates of the righteous.
20 The poor is hated even of his own neighbour: but the rich hath many friends.
21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.
22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.
23 In all labour there is profit: but the talk of the lips is deceit only to penury.
24 The crown of the wise is their riches: but the foolishness of fools is folly.
25 A true witness delivereth souls: but a deceitful witness speaketh lies.
26 In the fear of the Lord is strong confidence; and his children shall have a place of refuge.
27 The fear of the Lord is a fountain of life, to depart from the snares of death.
28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.
29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.
30 A sound heart is the life of the flesh: but envy the rottenness of the bones.
31 He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.
32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.
33 Wisdom resteth in the heart of him that hath understanding; and in the knowledge of Christ, without making unreasonable or ostentatious demonstrations of it: but fools will expose themselves by their eager desire to vent their minds in large company. 34. Religion and virtue, equity and kindness, increase the glory, power, and wealth of a nation: but against God, or injuring of mankind, disgraces and ruins societies: a profligate, and faithless minister of state cannot but be dear to a wise king; and one who by his ill management disregards his government, and brings all things into confusion, cannot but be the object of his wrath.

Ver. 1. The wise woman, by her prudence and management, godly example, and instruction, raises her family either in riches or character, or both; while the foolish, by her vanity, extravagance, and negligence, brings a ruin upon her husband, and her children. This truth applies to churches as well as to families.

Ver. 6. Those that would strive, Lu. 13, 24, 25, and the "foolish virgins" that slept, Matt. 25, 1-12. A foolish man, by one application, becomes drunk, and were refused. The first, because they did not strive; and the second, because they were not ready. The foolish man would not enter by Christ the door, Jo. 10, 9; and the "foolish virgins" were thereupon straitly rejected and condemned. 1 Jo. 3, 10, 16. If God be by those who fear him and love him, and by these, but their seeming will not change their nature—they all terminate in spiritual and eternal destruction.

Ver. 14. A good man shall be satisfied from himself. How can he be satisfied from himself? Not by himself, as a branch bearing fruit, by its own power: but from himself as a branch brought from the root, and all his fruit derived from this union, Js. 15, 7; not from his own, but from himself, the fruit of his own stock, or genus: but from himself, the fruit of his own root, which God hath enriched with his heavenly treasures, 

Ver. 19. Unto thou hast been to the good. Sooner or later this event is always realized, and the temporary exceptions never
Moral virtues, and
hath understanding: but that which is in the midst of fools is made known.
34. Righteousness exalteth a nation: but sin is a reproach to any people.
35. The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

CHAPTER XV.

1. A soft answer turneth away wrath: but grievous words stir up anger.
2. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
3. The eyes of the Lord are in every place, beholding the evil and the good.
4. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.
5. A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.
7. The lips of the wise disperse knowledge, but the heart of the foolish doeth not so.
8. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.
9. The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.
10. Correction is grievous unto him that forsuketh the way; and he that hateth reproof shall die.

11. Hell and destruction are before the Lord, how much more then the hearts of the children of men?
12. A scorner loveth not that one that reproveth him; neither will he go unto the wise.
13. A merry heart maketh a cheerful countenance: but by sorrow of heart the spirit is broken.
14. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.
15. All the days of the afflicted are evil, but he that is of a merry heart hath a continual feast.
16. Better is little with the fear of the Lord, than riches and good pasture.
17. Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith.

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17. Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith.

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Moral virtues, and

18 A wrathful man striketh up strife; but he that is slow to anger appeaseth strife.

19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

20 A wise son maketh glad a father: but a foolish man despiseth his mother.

21 Folly is joy to him that is destitute of wisdom, but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!

24 The way of life is above to the wise, that he may depart from hell beneath.

25 The Lord will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.

27 He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.
Moral virtues, and

6 By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil.
7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him.
8 Better is a little with righteousness, than great revenues without right.
9 A man's heart deviseth his ways: but the Lord directeth his steps.
10 A divine sentence is in the lips of the king; his mouth transgresseth not in judgment.
11 A just weight and balance are the Lord's; all the weights of the bags are his work.
12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness.
13 Righteous lips are the delight of kings; and they love him that speaketh right.
14 The wrath of a king is as messengers of death: but a wise man will pacify it.
15 In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

21 The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.
22 Understanding is a well-spring of life unto him that hath it; but the instruction of fools is folly.
23 The heart of the wise teacheth the mouth, and addeth learning to his lips.
24 Pleasant words are as an honey-comb, sweet to the soul, and health to the bones.
25 There is a way that seemeth right unto a man; but the end thereof are the ways of death.
26 He that laboureth, laboureth for himself; for his mouth crieth to him.

27 An ungodly man diggeth up evil; and in his lips there is as a burning fire.
28 A froward man soweth strife; and a whisperer separateth chief friends.
29 A violent man enticeth his neighbour, and leadeth him into the way that is not good.
30 He shutteth his eyes to devise evil; moving his lips he bringeth evil to pass.

31 The hoary head is a crown of glory, if it be found in the way of righteousness.
32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.
33 The lot is cast into the lap; but the whole disposition thereof is of the Lord.

CHAPTER XVII

BE Better is a dry morsel, and quietness therein, than a house full of sacrifices with strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.
3. The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts. 4. A wicked doer giveth heir to false lips, and a liar giveth ear to a naughty tongue. 5. Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished. 6. Children are the crown of old men; and the glory of children are their fathers. 7. Excellent speech cometh not a fool; much less do lying lips a prince. 8. A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth. 9. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. 10. A reproof entereth more into a wise man than an hundred stripes into a fool. 11. An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him. 12. Let a bear robbed of her whelps meet a man, rather than a fool in her folly. 13. Whoso rewardeth evil for good, evil shall not depart from his house. 14. The beginning of strife is as when one letteth out water; therefore leave offcontent, before it be meddled with. 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. 16. Wherefore is there a price in the land of a fool to get wisdom, seeing he hath no heart to it? 17. A friend loveth at all times; and a brother is born for adversity.
HANGMAN'S TREE, DAMASCUS. [Proverbs, xvii.]—David conquered and
occupied the city of Damascus during his reign, and during a part of the
reign of Solomon Damascus was under the dominion of Israel. The Proverbs
of Solomon were written about one thousand years before Christ. We place this
picture to illustrate the eighteenth chapter of Proverbs, because in some degree
Damascus is connected with the beginning of the reign of Solomon in Israel. Damas-
cus occupies the most beautiful site in Western Asia. It lies at the eastern pass
of Anti-Libanus in a vast plain of great fertility, watered by the Abana and Pharpar
rivers. In the center of this plain, which without the rivers would be an arid desert,
in the midst of dense masses of foliage, there glisten the minarets from the mosques
of Damascus. Seen at a distance it looks like a dream, a vision starting up from
the desert.
Moral virtues, and
waters, and the well-spring of wisdom as a flowing
brook.
5 It is not good to accept the person of the
wicked, to overthrow the righteous in judgment.
6 A fool’s lips enter into contention, and his
mouth calleth for strife.
7 A fool’s mouth is his destruction, and his
lips are the snare of his soul.
8 The words of a tale-bearer are as wounds, and
they go down into the innermost parts of the
behold.
9 He also that is slothful in his work is
brother to him that is a great waster.
10 The name of the Lord is a strong tower;
the righteous runneth in unto it, and is safe.
11 The rich man’s wealth is his strong city;
and as high a wall in his own conceit.
12 Before destruction the heart of man is
haughty; and before honour is humility.
13 He that answereth a matter before he
heareth it, it is folly and shame unto him.
14 The spirit of a man will sustain his
infirmity; but a wounded spirit who can bear?
15 The heart of the prudent getteth knowl-
edge; and the ear of the wise seeketh knowl-
edge.
16 A man’s gift maketh room for him, and
bringeth him before great men.
17 He that is first in his own cause seeth
just: but his neighbour cometh and searcheth
him.
18 The lot causeth contentions to cease,
and parteth between the mighty.
19 A brother offended is harder to be won
than a strong city; and their contentions are
like the bars of a castle.
20 A man’s belly shall be satisfied with the
fruit of his mouth; and with the increase of his
lips shall he be filled.
21 Death and life are in the power of the
tongue; and they that love it shall eat the fruit
thereof.
22 Whoso findeth a wife findeth a good
thing, and obtained favour of the Lord.
23 The poor useth entreaties: but the rich
answereth roughly.
24 A man that hath friends must show him
deliberately; and there is a friend that sticketh
closer than a brother.

CHAPTER XIX.

BETTER is the poor that walketh in his in-
tegrity, than he that is perverse in his lips,
and is a fool. 1
Also, that the soul be without knowledge,
it is not good; and he that hath feet seemeth
3
The foolishness of man perverteth his way;
and his heart fretteth against the Lord.
4 Wealth maketh many friends: but the poor
is separated from his neighbour.
5 A false witness shall not be punished;
and he that speaketh lies shall not escape.
6 Many will entreat the favour of the prince;
and every man is a friend to him that giveth
gifts.
7 All the breadth of the poor do hate him;
how much more do his friends go far from him?
he pursueth them with words, yet they are
wanting to him.
8 He that getteth wisdom loveth his own
soul; that keepeth understanding shall find
good.
9 A false witness shall not be punished;
and he that speaketh lies shall perish.
10 Delight is not seemly for a fool; much
less for a servant to have rule over princes.
11 The discretion of a man deferreth his
anger; and it is his glory to pass over a
transgression.
12 The king’s wrath is as the roaring of a
lion; but his favour is as dew upon the grass.
13 A foolish son is the calamity of his father;
and the contentions of a wife are a continual
dropping.
14 House and riches are the inheritance of
fathers; and a prudent wife is from the Lord.

some cases, where the parties contending are very
powerful to maintain their pretensions, and the reasons
strong on both sides, the referring of the determination
over to God by the lot is the proper method to put each
into quiet possession of that which falls to his share.
No contents are so sharp and obstinate as those
between near relations and long-continued friends.
It is easier to take strong cities, or to break the strongest
iron bars, than to make a reconciliation.
20. Great care ought to be taken about our words;
for, according as they are wholesome, good, and edifying,
or are bad and unseaworthy, shall be our temporal or
eternal reward for them.
21. Much evil, or much good, necessarily issues from the right or wrong use
of our tongues; and as men love and accustom themselves to
good or bad discourse, shall be their reward or
punishment; nay, ordinarly, they who love to talk
much shall suffer by it.
22. To be provided with a peaceable, prudent, and active wife is a great blessing,
and a singular advantage to every one.
23. Not boldness, but modest entreaties and doleful supplications, becomes
those who are poor and miserable: but rich men are
to be so elated with their outward circumstances,
as to return haughtily and answer insolently.

24. Such as have friends must study to behave towards
them in a friendly manner, in doing them all good
offices possible: and sometimes friends are found that
will be more constant and faithful in helping us in the
day of affliction than our nearest relations.

25. Through desire of real knowledge, a man having separ-
ished himself from the common learning, and not some
institutory department of study, but expatiates over all subjects, as did
the last figure in the old Talmud; such a man is found to lead to the knowledge and the love of God, and in that
all wisdom.
27. When the wicked cometh into notice, office, or power,
then cometh he in, and causeth his denunciation—but the
contempt of wise men, with an ignominious end to his
pretences, and the reproach of them that hath judged, deceived,
or betrayed.
28. The levelling spirit in Asiatics in counsels
superior appears to be present. It is to be viewed in the light of right and righteousness with which alone
the man can find access to the God of the kingdom, and obtain the
spiritual and eternal blessings which he needs.—10.
29. Not pleity, prosperity, or pleasure, but rather stripes,
are fit for fools: and much less is it proper for slaves
to be able wantonly to domineer over princes and men
of great wealth or honour.
30. It is an evidence of aptness of great wisdom to be slow to anger: and it is a great
honour kindly to pass over injuries, and return good
for evil.
31. The frowns and wrath of a king are very
terrible to his subjects, and make them apprehensive

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PROVERBS XX.

29 Judgments* are prepared for scorners, and stripes for the back of fools.

CHAPTER XX.

WINE 9 is a mocker, strong drink is a raging fire; and whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion; whose provoketh him to anger smitteth against his own soul.

3 It* is an honour for a man to cease from strife; but *every fool will be meddling.

4 The sluggard will not plough by reason of the cold, 9 therefore shall he beg in harvest, and have nothing.

5 Counsel* in the heart of man is as deep water: but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness; 9 but a faithful man who can find?

7 The* just man walketh in his integrity; his children are blessed after him.

8 A king that sitteth in the throne of judgment scattereth away evil with his eyes.

9 Who* can say, I have made my heart clean, I am pure from my sin? 9

10 Divers weights, 9 and divers measures, both of them are alike abomination to the Lord.

11 Even a child is known by his doings, whether his work be pure, and whether he be right.

12 The* hearing ear, and the seeing eye, the Lord hath made even for both of them.

of ruin; but the tokens of his favour greatly refresh and invigorate their spirits. 13 An ignorant, headstrong, and impudent son is a plague and grief to his parents; and a controversy arising in a house is not cleanly, so perpetually vexing her husband that he can scarcely live with her. 14 Persons may have houses and riches left by them; but if their posterity are unlearned, even by diligent care, without the peculiar direction and blessing of the Lord. 15 Stole and idleness sink the mind into a dull stupidity and unconcern, and thereby reduce men to extreme beggary and want.

16 He who carefully keeps the commandments of God as the rule of his life, secures the welfare of his own soul; but he that lives at random, led only by his own brusht inclinations, shall be miserable in time and eternity. 17 He who compassionately relieves the necessities of the poor, truly enriches himself; as what he gives is but lent to the Lord, and shall be repaid, with large interest and increase of blessings, upon him and hisposterity. 18 Children ought to be faithfully corrected before they are fixed in evil habits and customs; nor ought their crying and excesses, upon him and hisposterity. 19 Men given to passion and fury bring themselves into great mischief; and if we extinguish them out of one danger, they will quickly involve themselves in another. 20 To listen to instruction, and kindly receive reproofs, or even corrections, is the proper way to attain much solid and lasting wisdom and experience. 21 Many are the purposes and contrivances of men, and the often times they are good; but it is only the will of the Lord which is able to pass whatsoever is best. 22 A desire to do good to others is a real kindness to them, though it be not in our power to effect it. And a poor man who would

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Ver. 7. Frettest against the Lord. The elephant, the rhinoceros, and the aseleph are said to be the only animals that have no enemies, and that are not hunted by any other. When wild they feed and thrive, and soon learn that resistance is useless. The aseleph, which is larger than the rhinoceros, is less expensive and more agreeable to the Lord, and are excellent preservatives both from sin and suffering. 24 Shaggy are men who are good for nothing, while the idle sartan, that they can be persuaded to take their meat or do the most necessary and easy things. 25 Incorrigible sinners, and particularly scoffers at religion and despisers of reproof, ought to be severely punished, as a warning to such as are insensible; but such as are wise and prudent will need no more but a gentle reproof to make them learn their duty and practice accordingly. 26 Children, who by their debaucheries may be led to fall into false doctrine, sinful advice, or even idle and forlorn language, as it tends to make us wander from the true doctrines of Christ and practice with wicked and ungodly sinners, whose conscience is so hardened that he can swear to anything, and lie at all law and justice, and even at the threatened judgments of the Lord. The mouth of the wicked uttereth the most false, sinful, and mischievous speeches with greediness. 28 But terrible judgments cannot but generally be inflicted upon those that scoff at conscience and religion; and the gossips too, who speak and utter them, are the objects of the Lord's displeasure and shall be inflected upon those who slight and despise them. 30 He that hath not his hands full of his own business, who hasteth with his feet, without judging by his head—who more, for less thought than more?—may have an estate.
Proverbs XXI.

The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

Every way of a man is right in his own eyes: but the Lord pondereth the hearts.

To do justice and judgment is more acceptable to the Lord than sacrifice.

An high look, and a proud heart, and the ploughing of the wicked, is sin.

The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want.

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

The robbery of the wicked shall destroy them: because they refuse to do judgment.

The way of man is froward and strange: but as for the pure, his work is right.

It is better to dwell in a corner of the house-top, than with a woman in a wide house.

The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

When the scorner is punished, the simple is wise; and when the wise is instructed, he receive knowledge.

The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

A gift in secret pacifieth anger; and a reward in the bosom strong wrath.

If it is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

The man that wandereth out of the way

Is this a help to understand the text?
of understanding shall remain in the congregation of the dead. 17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. 18 The wicked shall be a ransom for the righteous, and the transgressor for the upright. 19 It is better to dwell in the wilderness, than with a contentious and an angry woman. 20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. 21 He that followeth righteousness and mercy findeth life, rightousness, and honour. 22 A wise man shall be praised in the congregation; and he that separateth himself shall be examined in the secrets of the heart. 23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles. 24 Proud and haughty scorner is his name that dealeth in proud words. 25 The desire of the slothful killeth him: for his hands refuse to labour. word, are principal means of securing the government of princes, and entailing their kingdom on their posterity. 29. Strength, vigour, and courage render young men respectable in their profession, and experience are the peculiar ornaments of the aged. 30. Severe corrections are necessary to restrain or reclaim some stubborn and obstinate temperers, and to correct such corrupt affections which are lodged in the heart. 31. Holiness is much more common than fidelity; sanctification is more generally more common still. Fidelity to man is not uncommon in the sense of honesty; but in the sense of love, admiration, reproof, and prayer, how seldom is it to be found! Above all, while men glory in their generosity with the gifts of God, who is faithful in service to the poor? 32. This is not confined to mere commercial integrity, but embraces all relative duties, whether between ourselves and our neighbours, or ourselves and God. Take one of the latter, as one of the most neglected, because spiritual and invisible. We expect gratitude of men for all our kindness; do we similarly weigh and measure our gratitude to God? We ask forgiveness of him daily for all our trespasses; do we employ the same weight and measure towards them who trespass against us? 33. Never place confidence in a thoughtless fool who puffs his word, character, or credit for a stranger who has injuriously misled you. 34. Never urge by a false appeal, even when you are right, 35. nor say, 36. and who, careless about his own soul, will throw his soul out by bounds of use, and contaminate its calculations. 37. This is the form of a natural man is chiefly directed by his self-interest, and is not to be trusted in; for he is to what he shall eat and what he shall drink, 38. But the spirit of the renewed man is the servant of the Lord and is to be trusted in. 39. In all manner of speech shall be such as is meet for the holy vocation wherewith Christ hath called us, to the utmost of our duty bearing the name of Christians. 40. The manner of speech of these words doth not only speak to the separate of the wisdom and understanding, which brings the description into accordance with the ordinary process of being. 41. CHAPTER XXII. Ver. 1. The wills, inclinations, and purposes of kings and others, are entirely under the eye and observation of God: and he would turn them into right paths as surely as the gardener or husbandman manages his canals and ditches. Men, through their self-love, often fancy their own purposes to be the wills of God; but their whole life, both private and public, is contrary light, because the Lord, who perfectly knows their hearts, observeth their actions, both to be very defective and sinful. 42. Uprightness of heart, and rectitude of life, are more pleasing to God than the most pious devotions or the most liberal benefactions or alms. 43. Not only the insolence, pride, and haughtiness of such men are criminal before God, but all their natural, civil, and moral actions, and all their worldly greatness and prosperity lead to sin; and all the glory which they are subject to, in its principle, manner, and end. 44. Profane contemners of law and truth are the proper means of plagues and affronts; but basity resolutions, fair promises, and just methods involve men in trouble and distress. 45. The wealth by lying, flattery, calumny, or perjury, is a beguiling and unprofitable course, however much used by such as walk in ways leading to destruction; and the wealth obtained is as unsubstantial and transient as heaps of chaff or clouds of smoke before the wind. 7. The injuries which wicked men do to others, in retarding the calling of the poor or deposing, shall, in most men's punishments, be returned in their own heads, because they are wilfully bent upon their unjust dealings. 8. The whole temper and course of a wicked man are contrary to the course of God, and costly to him: but they whose consciences are washed in Jesus' blood, and their hearts renewed by his grace, walk in good works, acceptable to God and profitable to men. 9. Better is it to live poorly and solitarily in the open air, exposed to all the injuries of the weather, or to be thrust into some corner, than have a spacious house and numerous family governed by a contentious wife, whose perpetual scolding and railing, on the smallest occasion, is more intolerable than thunder, lightning, or blistering winds. 10. A wicked man's heart desires to be ever doing mischief, and to have others falling; and he is a great good- or bad, friend or foe, if, by reproach or otherwise, they hurt. 11. Where God's people and those who are of God and men are punished in providence or by the magistrates, often, particularly as such they have seduced, will be a thing of grief and trouble to the wise and good men, who will make up their instructions and admonitions, to render their doctrine wiser and better. 12. While righteous magistrates and rulers are wicked for ill-gotten goods, and in order that they may be duly punished and deprived of power to do further mischief, godly men, in order to deter them from like courses, consider the judgment and ruin which God brings on the wicked for their sins. 13. They who refuse to help the poor in their distresses, and are willing to be misled by themselves, and have none to pity or help them, 14. especially if secretly and plainly known, have a power to produce such anger and wrathful men. 15. The execution of justice is the privilege of holiness and virtue, are a pleasure to the righteous, 16. but it is an abomination to the wicked. And God and the magistrates shall concur to destroy; He that will not live according to the directions of God's Word, but transgresseth, shall, after all his extravagant and fixed in hell. 17. Volupitous persons destroy their own pleasures; and all their joy proceeds not from God; and they are given to costly and delicious feeding: and never were the wicked men often fall into the very concerns which they charge others with; and they who are cut out of them often wear more, and the righteous may be delivered. 20. True friends will share in all, and enjoy it with satisfaction; but foolish persons lavishly waste what they neither know how to get or how to live without. 21. They who trusts their business to receive and improve Jesus Christ, and rejoice in the grace of a life, in a life of holiness and virtue, shall find every new-covenant blessing in time and eternity. 22. Wise men, by their industry and prudence, can effect the most difficult enterprises, and do more in a generation who have much more strength. 23. Restraint of the tongue from impurity, false, profane, rash, injurious language, and insolence, and arrogance, words of calumny and contemptible, 24. Pride, insolence, and outrageous words of ill-men men's influence and contemptible, 25. The slothful man is killed by the desire after that which he has not and will not labour for; but pious and diligent persons have enough for themselves, and also wherewith to relieve others. 27. All the appearances of devotion and piety about unrighteous persons being hypocritical, proceeding from a wicked principle, done in a wicked manner, and in a wicked end, are abominable to God. 28. The testimony of Christ is there, that it is a fruitless witness shall quickly be found out: but he that speaks not the truth must, to be true, is fixed and inviolate in his attestations. 29. He that is purchased by the blood of Christ shall be free from al and obstinately resolve to go on in them, and do all the saints carefully conduct their thoughts, words, and actions. 30. No projects, or alteration of the purposes or cross the providence of God. 31. Neither horses, chariots, nor powerful armies can obtain victories, or even protect their owners; but all safety and salvation are of and through faith in Christ himself. 32. They shall be reviled and scourged by all the nations of the earth, because the king of kings is condemned, for that importance is often the cause of their cry and distress, when it arises as a child, from want or pain, that they cannot. 33. Never did the world appear in a more hopeless state than what was before the dawn of the Reformation. The human mind was enslaved to authority and tradition; the Christian name without influence, till man manufactured, invented, and self-sufficient; that is, by a man's head, to be condemned. All their spirits were terrified and intimidated by the light, and could not be enlightened. Yet these walls were scaled, and the:f大纲 was taken by a few wise men—men made war to win victory, and strong and victorious by the Spirit of truth, and love, and holiness. 4. schleven der. 4. schleven der.
4 By humility, and the fear of the Lord, are riches, and honour, and life.
5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.
6 Train up a child in the way he should go; and when he is old he will not depart from it.
7 The rich ruleth over the poor; and the borrower is servant to the lender.
8 Eze that soweth iniquity shall reap vanity; and the rod of his anger shall fail.
9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.
10 Cast out the scorners, and contention shall go out; yea, strife and reproach shall cease.
11 He that loveth purity of heart, for the grace of his lips the king shall be his friend.
12 The eyes of the Lord preserve knowledge; and he overthroweth the words of the transgressor.
13 The slothful man saith, There is a lion without, I shall be slain in the streets.
14 The mouth of strange women is as a deep pit: he that is abhorred of the Lord shall fall therein.
15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.
16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, surely come to want.
17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
18 For it is a pleasant thing if thou keep them within thee; they shall with thee in thy lips.

Men who are quick and dexterous, but prudent, in dispatching whatever business is committed to them, are in high estimation with those that are in honourable employment in the service of their prince.

Ver. 1. The rich ruleth over the poor. This should not give occasion for a laugh, or a sneer to the other. It is an arrangement of Providence for mutual good—the rich being raised of the poor, and the poor being raised of the rich.

Ver. 2. And put a knife to thy throat; if thou be a man given to appetite.

Ver. 3. Be not desirous of his dainties; for they are deceitful meat.

Ver. 4. Labour not to be rich; ‘cease from thine own wisdom.

Ver. 5. Wilt thou set thine eyes upon that which is right for riches certainly make themselves wings; they fly away as an eagle toward heaven.

CHAPTER XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee.
2 And put a knife to thy throat; if thou be a man given to appetite.
3 Be not desirous of his dainties; for they are deceitful meat.
4 Labour not to be rich; 'cease from thine own wisdom.
5 Wilt thou set thine eyes upon that which is right for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Ver. 1. When you are honourable and get money, remember that a great man, remember that you are in danger if you tart; and think of your behaviour, considering what and how you eat, what and how you drink.

Ver. 2. And avoid, as you would avoid death, every approach to intemperance and folly in language, as well as excess in eating and drinking.

Ver. 3. This is a warning against dishonest surrender, by them that have 'nothing to pay.' The deductible rule is the only one consistent with Christian holiness, viz. that no man should be surety for another beyond what he is able and, if need be, willing to pay for him.
Moral virtues, and

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties.
7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.
8 The morose which thou hast eaten shall vomit up, and lose the sweet words.
9 Speak not in the ears of a fool, for he will despise the wisdom of thy words.
10 Remove not the old land-mark; and enter not into the fields of the fatherless:
11 For their Redeemer is mighty; he shall plead their cause with thee.
12 Apply thine heart unto instruction, and thine ears to the words of knowledge.
13 Withhold not correction from the child; for if thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.
15 My son, if thine heart be wise, thine soul shall rejoice, even mine.
16 Yea, my reams shall rejoice *when thy lips speak right things.
17 Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long.
18 For surety there is an end; and thine expectation shall not be cut off.
19 Hear thou, my son, and be wise, and guide thine heart in the way.
20 Be not among wine-bibbers; among riotous eaters of flesh.
21 For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.
22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.
23 Buy the truth, and sell it not: also wisdom, and instruction, and understanding;

PROVERBS XXIV.

24 The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him.
25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.
26 My son, *give me thine heart, and let thine eyes observe my ways.
27 For a whore is a deep ditch; and a strange woman is a narrow pit.
28 She also lieth in wait as for a prey, and increaseth the transgressors among men.
29 Who hath heard who hath seen? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
30 They that tarry long at the wine; they that go to seek mixed wine.
31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.
32 At the last it biteth like a serpent, and stingeth like an adder.
33 Thine eyes shall behold strange women, and thine heart shall utter perverse things:
34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.
35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

CHAPTER XXIV.

Be not thou envious against evil men, neither despise them who have a bad name:
2 For their heart studieth destruction, and their lips talk of mischief:
3 Through wisdom is an house builded; and by understanding it is established:
4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

Drinking; and so much the more if thou art given to such weakness. 3. Never show a fondness for delicate provocation; for it often leads to excess, or into some inordinate unavoidable behaviour. 4. Never labour immediately with heart or hand to obtain riches; and never depend on thy own prudent management, but on God himself, for the success of thy undertakings. 5. Never set thy mind or affections upon riches, nor pursue with cagerness what perhaps thou canst not attain; for if thou dost, they may suddenly and irrecoverably be taken from thee, and become witnesses against thee before God, with respect to thy guilt in pursuing or abusing them. 6. Never receive an obligation from a sordid, covetous, and churlish wretch; and never let the best chear tempt thee to accept of his invitation to a feast: For he is to be judged of by the disposition of his heart, not by his fair words. And while he flatters and urges thee to eat, he has no real kindness for thee, nor in the least wishes thee to make use of his provision. 7. When thou seest his sordid carriage, it will make thee repent thy tasting of his dainties, or paying any regard to his kind but deceitful compliments. 8. The wisest counsels and reproofs, deserve not fools and scorners, but must be contemned and trampled under their feet. 9. Never encroach upon the property of the fatherless or others who have no help in men; for the Almighty God will take their part, and his anger will overtake the injuries done to them. 12-16. If parents

carefully instruct and correct, and children seriously regard and receive the correction sent to their correction, it will greatly promote the happiness and benefit both. 17, 18. Never envy the prosperity of sinners; but study to live in favour and in humble fellowship with God. Thus shall thy troubles quickly have an end, and the expected blessings of eternity be enjoyed by thee, while the prosperity of sinners shall be turned into everlasting misery. 19-21. Carefully study true wisdom, and let thine heart be exercised in faith and hope, and in patience and in temperate persons; for they and their slovenly brethren will quickly reduce themselves to outward and even eternal misery. 22-25. Take care that the instructions, reproofs, and good example of parents be not in vain; for pains cost or pain to know, embrace, and hold fast the truths of God; for there is no other way of salvation, and to grow in the knowledge of Christ, and never part with it upon any account. Thus shall thy son be a remarkable instrument in the formation of parents. 26-28. Receive thy counsels with thy whole heart, that they may be filled with and fixed on a God in Christ; and carefully observe all the instructions, reproofs, and good example of parents. Thus thou shalt be delivered from whorish women, by whose ensnarements multitudes are seduced into manifold wickedness. 29-35. Carefully avoid all drunkenness, and every occasion of or temptation to it, as it occasions bloody quarrels, intemperate lusts, and offences towards the kingdom; it fills the mouth with obscene, rude, profane, or senseless discourse; it renders the head stupid and giddy; it hardens men in wickedness, and in fine, issues in misery both here and hereafter. Ver. 4. Niggardliness and hospitality are not unfrequently combined in the same person. This hospitality, however, originated not in kindness, but in ostentation. With such contradictory characters form no intimacy: what is essentially evil cannot come to good. C. Ver. 23. Buy the truth by the expenditure of substantial teaching, earnest prayer, diligent study, unreserved obedience to the Word, and depending upon the promise and gift of his holy Spirit. Ver. 24. Our true knowledge is not to appease, to dispose, to vanity, to pride; convinced of our ignorance of the heart, Mat. 13:19, 20.
Moral virtues, and

5 A wise man is strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

7 Wisdom is too high for a fool; he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin; and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is small.

11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall not he render to every man according to his work?

13 My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste.

14 Sow the knowledge of wisdom, and thou shalt dwell in the presence of the Almighty.

15 Lay not wait, O wicked man, against the dwelling of the righteous: spoil not his resting-place:

16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thy enemy falleth, and let not thine heart be glad when he stumbleth:

18 For the Lord riseth not with the wicked, nor lift up his countenance on the evil doers:

19 But he delighteth in the known of the righteous; and he that rideth on the high places of the earth maketh them tumble.

20 For there shall be no reward to the evil man; the candle of the wicked shall be put out.

21 My son, fear thou the Lord and the king; and meddle not with them that are given to change.

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These things also belong to the wise. It is not good to have respect of persons in judgment.

24 He that judgeth the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But if to them that rebuke him shall be delight, and a good blessing shall come upon them.

26 Every man shall kiss his lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive not with thy lips.

29 Say not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding:

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down.

32 Then I saw, and considered it well; I looked upon it, and received instruction.

33 Ye sleep a little, a little slumber, a little folding of the hands to lie quiet:

34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

PROVERBS XXV.

1 Observations about kings, and about avoiding causes of quarrels and envy.

2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings are unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked from the prime of life, and a good name shall be his.

6 He that covereth his sins shall not prosper: but whoever confesseth and forsaketh them shall have mercy.

7 He that loveth precision loveth life; he that despiseth reproof shall die.

8 The wise of heart shall hear, and will increase knowledge; and the ears of the deaf shall be opened.

9 He that understandeth a thing, knoweth the reason of it; and the fools shall fall by ignorance.

10 He that tilleth his land shall have plenty of bread; but he that followeth vain persons shall have want of bread.

11 A faithful witness shall deliver thee, and a lying witness shall ruin thee.

12 A good man is clean in his ways; but a perverter of justice crieth out.

13 False witness shall destroy the just: but the soul of the righteous shall rejoice.

14 There is a wreath for the head of him that is righteous; but a crown of thorns for him that is a scorner.

15 The just and the unjust go to the same place.

16 A man without understanding hateth his own soul; but a wise man喜爱 and loves his soul.

17 An abominable woman obtaineth a man; and he becometh her inheritance.

18 A man without understanding hateth his own soul; but a wise man喜爱 and loves his soul.

19 Who is there that loveth life, and see his days long to come?

20 Whoso keepeth his soul shall keep his seat for ever.

21 The lips of a Betraying speaketh evil: but the mouth of the righteous shall deliver him.

22 The words of the wise are as goads, and as nails fastened on the head of a sleepless one: they are given by him that beareth them."
Observations about kings, pride, and their power.

PROVERBS XXVI.

6 Put not forth thyself in the presence of the king, and stand not in the place of great men.
7 For better is it that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.
8 Go not hastily to do great things; lest thou hearth and go.
9 Debate thy cause with thy neighbour himself; and discover not a secret to another: lest he tell it thee.
10 Lest he that heareth it put thee to shame; and thine infamy turn not away from thee.
11 A word fitly spoken is like apples of gold in pictures of silver.
12 An ear-ring of gold, and an ornament of fine gold, is a wise reproof upon an obedient ear.
13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.
14 Whoso boasteth himself of a false gift, is as clouds and wind without rain.
15 By long bearing is a prince persuaded, and a soft tongue breaketh the bone.
16 Hast thou found honey? Eat as much as is sufficient for thee; lest thou be filled therewith, and vomit it.
17 Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee.

Deliberate thought and sufficient preparation. 28. Never rashly or groundlessly affirm or insinuate anything to the hurt of thy neighbour's character: and never enter into a suit, or say ill of another, from an evil heart, even to the prejudice of thy soul. Ver. 30-31. And from the misery and want which these unkind words have brought upon themselves, by their negligence, sloth, or mispending of time, learn earnestly to avoid these things, as ruinous to thy outward estate, as well as to the spiritual and eternal happiness of thy soul.

18. The knowledge of the word—knowledge of the word of God, the word of God, revealed to Old Testament saints in prophecies and types, not so clearly to the Christian church.
19. A just man faileth seven times, but he that is a great sinner faileth seven times. He that is a just man, is a sinner; and he that is a great sinner, is a sinner unanswerable.
20. A cloud is a cloud, and a wind is a wind, and a cold of snow in the time of harvest, and a fair wind.
21. Lest thou be weary of thee, and so hate thee. A word fitly spoken is like apples of gold in pictures of silver.

CHAPTER XXVI.

Ver. 2. It is the glory of God that his creatures are unassuming, and his works, either of creation and providence, so mysterious, that the wisest on earth cannot comprehend their nature, reason, or ends; but it is the wisdom of kings diligently to search the Scriptures, thoroughly to examine intricate causes, and dive into plots and conspiracies, or fully to display the reason of things. For the vulgar minds can no more judge of the secret reasons of states, than they can perfectly search and measure the heavens and the earth, and the fountain of all. The office is the business of learned men, and they must learn from their own source.

22. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.
23. The north wind driveth away rain; so doth an angry countenance a backbiting tongue.
24. It is better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.
25. As cold waters to a thirsty soul, so is good news from a far country.
26. A righteous man falling down before the wicked is as troubled on a fountain, and a corrupt spring.
27. It is not good to eat much honey; so doth a man of a fine countenance a backbiting tongue.
28. He that hath no rule over his own spirit is like a city that is broken down and without walls.

29. Snow in summer, and as rain in harvest; so honour is not seemly for a fool.
Proverbs XXV.

1. The sluggard is wiser in his own conceit than seven men that can render a reason.

2. As the bird by wandering, as the swallow by flying; so the curse causeless shall not come.

3. A\(^{a}\) whip for the horse, a bridle for the ass, and a rod for the fool's back.

4. Answer not a fool according to his folly, lest thou also be like unto him.

5. Answer a fool according to his folly, lest he be wise in his own conceit.

6. He\(^{b}\) that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7. The legs of the lame are not equal; so is a parable in the mouth of fools.

8. As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9. A\(^{c}\) thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10. The great God, that formed all things, both rewardeth the fool, and rewardeth transgressors.

11. As a dog returneth to his vomit; so a fool returneth to his folly.

12. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13. The slothful man saith, There is a lion in the way, a lion is in the streets.

14. As the door turneth upon his hinges; so doth the slothful upon his bed.

15. The slothful hideth his hand in his bosom; it grieveth him\(^{d}\) to bring it again to his mouth.

16. Misrule andба spoliation, and by false witness, by shrewdness.

17. He\(^{e}\) that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18. As a mad man who casteth firebrands, arrows, and death.

19. So\(^{f}\) is the man that deceiveth his neighbour, and saith, Am not I in sport?

20. Where\(^{g}\) no wood is, there the fire goeth out; so where there is no tale-bearer,\(^{h}\) the strife ceaseth.

21. As\(^{i}\) coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22. The words of a tale-bearer are as wounds; and they go down into the innermost parts of the belly.

23. Burning lips, and a wicked heart, are as a potsherd covered with silver dross.

24. He that hateth dissemblers\(^{i}\) with his lips, and layeth up deceit within him.

25. When\(^{j}\) he speaketh fair,\(^{k}\) believe him not; for there are seven abominations\(^{m}\) in his heart.

26. Whose\(^{n}\) hatred\(^{o}\) is covered by deceit, his wickedness shall be shown before the whole congregation.

27. Whoso\(^{p}\) diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28. As\(^{q}\) lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Ecclesiastes.

Salvation. 26. When righteous men are deceived into scandalous sins, or are degraded from their influence and authority, oppressed and persecuted, it is as hurtful to a church or nation as if the public fountains were corrupted and poisoned. 27. To hunt after worldly applause and sorrow, to care for cold comfort, and to neglect real things, is extremely disgraceful and dangerous. 28. And to be furious and passionate renders us useless and miserable.

Ver. 1. Men of Hezhoakh. Who the men of Hezhoakh were is unknown; and in such cases conjecture is useless. Nor would the passage be convincing, for the object of the record is not to give authority to these proverbs, but to remind the wise men of the necessity of preserving and copying for circulation the wisdom of a preceding generation. It is, then, that God has given grace to the Protestant churches to multiply and circulate so many millions of copies of the Holy Scriptures in almost all languages of the earth.

Ver. 2. In perfect accordance with that precept of our Saviour, 'If his brother shall trespass against thee, go and tell him, his fault between thee and him alone. Matt. 18: 15.' Evidently secret reproach implies a truth; and he that reveals it, even to his own intimate friend, thereby teaches that friend to divulge it to another; and is thus made liable to be brought to shame as an idle babbler or unprofitable steward.

Ver. 3. Eschatologically interprets the message of orange, citrus, and such godly or precious fruit, produced at feast in banquet-courses. God is often propounded to all nations in an abundance of choice and choice fruits, and in this manner they are taught to imbibe, to accept, and to meditate upon the lessons of the wise men of every generation.

Ver. 4. As the cold of snow is in the time of harvest. The snow of the holy season is embraced, through the heat of summer and fall of harvest, snow for cooling either woe or water—the most refreshing of all cords under a burning heat. And the snow of the holy season is embraced as the comfort of the wise man, and as that which imparts to himself upon others, because he is weary of himself or of his concerns, and will sleep with a sense of weariness and a multitude of his concerns. Others.

Ver. 5. As vinegar upon nard. Vinegar poured on the nard of the ancients (carboule of sost) causes an instant effulgence in the sweetness of the oil and makes it whiter, more white, and very aromatic, and calls forth the sense of the heart. It is a refined wine, an offering, and a festive drink, or a beverage, and a drink of refreshment.

Ver. 6. A righteous man, tempted by fear or hope, to flatter and become subservient to the wicked, is sure to trouble his own peace of mind, or not to keep his principles. Fear trembling before a servant maid, and accommodating his speech to a ruffian and shreikish sally, is a striking example of this proverb.

Chapter XXVI. Ver. 1. Dignity and authority are very ill placed in the hands of foolish and wicked men; but such men will be sure to do mischief to themselves and others by them. 2. Causeless curses and imprecations can hurt the innocent no more than the guilty. 3. Obstinate, and refractory sinners, like beasts, must, by sharp punishments, be restrained from evil, and excite the minds of honest men to an impetuous and imminent foul in his own brawling and reproachful manner, so as to imitate his impertinence. 5. Answer a proud conceited fool with such strength and evidence of reason as may render him sensible of his folly, and check his pride. 6. He who employs fools or rakes in any important business, spares not the advantage he might have expected, and brings much inconvenience and mischief upon himself. 7. As dancing or walking by a lanced man would manifest his lame, cripplish, and blemished, call him in another time. 8. A wise man before the face of his acquaintances, and before his church, will be ready to confess his mistakes, and to correct his faults.

11. Foolish sinners quickly, at the first, be shamed, return from the ways of sin, and be wise and virtuous in his own conceit that he thinks an instruction of the wise. 12. It is more hope of the amendment of a seditious man, than of one who is so wise and virtuous in his own conceit that he thinks an instruction of the wise. 13. And when they have sinned against the law of their life, and have given themselves up to labour, never want pretences for their indolence; and their slothful fancy represents to them the most improbable and insupportable difficulties.

14. It is almost a toil for such to turn themselves on their bed; and though they seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer to heaven. 15. Presuming cold, or inability, they can scarcely apply to any work; and it is almost a burden for them to take their meat. 16. But though they take no pains to feed or to feed, the sinners themselves as perfect miracles in wisdom, and treat with absolute contempt every argument that can be used to convince them of their mistakes and dangers. 17. It is extremely dangerous to engage in other men's quarrels and disputes, which do not belong to us. 18, 19. To wrong our neighbours, by either word or deed, and then pretend that it was in jest, discovers us to be stupidly insensible and diabolically mad. 20. A proper discouragement of tale-bearers, whisperers, and slanderers, is an effectual means to prevent contentions, or even to extinguish such as are begun. 21. It is also necessary to avoid contentious persons, who, by their provoking language, kidnap or inflame quarrels, even as one inflames coal or piece of wood kindles another. 22. The wounds given to men's characters, business, and spirits, by the presence of coarse men, produce so much ill health and hurtful anxiety, that it will dissimulate pass long undetected. 24, 26. Nothing is more common in the world than dishonoured professions of regard for others. 27. They who labour to destroy their neighbours, whether by dirty words, or anything else, it is in the end more hurtful and ignominious, to the user. 28. They who labour to destroy their neighbours, whether by dirty words, or anything else, it is in the end more hurtful and ignominious, to the user.
PROVERBS XXVII.

CHAPTER XXVII.

1 Observations on moral virtues.

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than they both.

4 Vengeance is cruel, and anger is outrageous; but who is able to stand before envy?

5 Peace, saith a bird, and a honeycomb is sweet; but the desire of an enemy is deceitful.

6 The full soul loafeth; an honeycomb, but to the hungry every bitter thing is sweet.

7 As a bird that wandereth from her nest, so is a man that wandereth from his place.

8 Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

9 Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

10 My son, be wise, and make my heart glad; that I may answer him that reproacheth me.

11 A prudent man foreseth the evil, and hideth himself; but the simple pass on, and are punished.

12 Take his garment that is surety for a stranger, and deliver him in the will of punishment.

13 But a wicked man shall be cast down in his own surety; and the righteous shall come up on his own right.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth his hideth the wind, and the ointment of his right hand, which bereaveth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

19 As in water face answereth to face; so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 The fining-pot for silver, and the furnace for gold, so is a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds;

24 For riches are not for ever; and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

26 The lamb is for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats' milk enough to be unsatisfied with, or even to nauseate, the most delicious enjoyments: but poverty disposeth men to a sturdy and thankful frame, though mixed with care and labour.

8. When men, by levity or discontent, change their country, trade, or circumstances in which they live, more frequently they expose themselves to manifold dangers and inconveniences, but rarely mend their condition.

9. The kind conversation and counsels of affectionate friends are extremely refreshing, and comfort some.

Nay, such friends are more needed than nearly relatives.

11. My son, improve these instructions to take thee truly wise and good; which will at once comfort my heart, and enable me to refuse such as chaseth me with want of due care about my children.

12. Prudent men foresee the approach of calamities, and take proper methods to avoid them; but insensible persons, deceived by others, securely rush forward till the evil overtaketh them.

13. Never trust, without a sufficient pledge, a man that is so foolish and without care for persons whom he knows not, and even for himself, that he is so extravagant and flattering of commendations of a friend or benefactor are rather a dishonesty than an honour, as it is shame to have conversation with such silly sycophants. A contentious and brawling woman is a continued plague and a destructive sin to her husband, family, and estate.

15. For it is quite impossible to conceal her insinuous bawling humour, or to make her hold her tongue.

17. By the conversation friends quicken the wit, enliven the affections, animate the judgment, and animate the activity of another.

18. Such servants as faithfully served their master's person and reputation, and laboriously promoted his wealth, ought to be rewarded by him, and shall be discovered of God and their reward.

19. There is a surprising likeness in the temper and general aspect of men, both among saints and sinners; and most are inclined to carry themselves towards others as they do towards themselves.

And they who are remarkably sagacious can penetrate far into the inclinations and designs of others. And let allcourtiers, and espousers of the despicable desires of men: the more they are indulged the more they are coveted; and nothing but the fulness of God can satisfy the desires of men.

Be thou diligent to know the state of thy flocks, and look well to thy herds; for riches are not for ever, and the crown endureth to every generation? The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

The lamb is for thy clothing, and the goats are the price of the field. And thou shalt have goats' milk enough to be unsatisfied with.
and prudence is extremely useful for settling or preserving a peace. 5. A needy man placed in power, and squandering his substance, will be the ruin of many. 6. A poor man, who acts honestly and uprightly in all he does, is held in respect. If, however, he uses his substance unwisely and dishonestly, he will be held in contempt. 7. He is an honour to his parents, as well as to himself, who LETTERS OF THE ROYALTY. 8. God often translates the wealth, gotten by covetousness and oppression, from the gatherers into the hands of such as are merciful and beneficent. 9. The very prayers and other religious services of them who obstinately live in their sins are, in God’s view, an abominable and hypocritical prostitution of their ordinances, since it appears as if they thus intended to make him a partner in their wickedness. 10. They who by their persuasion, example, or argument, seduce the simple in sin, and disturb the peace and order of society, will themselves irrecoverably fall into that very mischief which they intended for others; but they who live in simplicity and godly sincerity shall enjoy the blessings of grace here and hereafter. 11. Rich men, being courted and complimented by mean and base persons, are apt to imagine themselves extremely wise; but sensible and religious persons, however poor, quickly discern their emptiness and ignorance. 12. It is an honour and happiness for a nation when pious and prudent men are advanced to places of power and trust; but when the wicked are exalted, the persons, lives, and estates, especially of good men, are in danger, and they are obliged to conceal them. 13. He that conceals, extenuates, or defends his sins, taxes the patience of God. He who through faith in Christ confesses and forsakes them shall be graciously blessed by God and honoured by men. He who lives under the constant awe of God’s perfections, and under a jealousy of his own evil heart and a fear to do evil; but that obstinacy and presumptuousness goes on in his sinful courses shall irrecoverably and eternally perish. 14. The cruel and terrible plague is a tyrannical rule! However he resist, are harassed by oppression, and terrified with fears of still greater evils. —15. Murderers shall never be able to escape the vengeance of God; but they shall bury themselves into sudden and irretrievable destruction, without any help to help or pity them. 16. Real godliness, strict honesty, and truthfulness are sure road to safety, honour, and happiness; but fraudulent sinners, obstinately in their wickedness, shall quickly involve themselves in the depths of misery and woe. They who believe in Christ, and act with diligence, fidelity, and candor in their dealings, shall have abundant blessings from God and honour, whereas he who hastens to be rich, renders themselves execrable by their false and wicked methods. 21. When judges have accustomed themselves to respect persons in judgment, the most insignificant bribe will make them disregard both law and equity, and favour an unrighteous cause. 22. He that hastens to be rich enlivens everybody who has more than himself, covets whatever he sees, and, grudges to part with the most necessary expense or saving; and never seriously thinks how quickly God may take him from his wealth, or it become a curse to him, so that through his money he corrupts himself. 23. They who in a good cause manfully7 receive a man for his faults, will afterwards have much more of his favour and regard than they who glut them in his sins. 24. They who snatch all that they can from their parents are as bad as common robbers, and are in a fair way to associate themselves with rascals. 25. A man of a proud, inconsiderable spirit involves himself in perpetual quarrels, and has no satisfaction in what he enjoys; nay, many times wastes his estate in contentions: but he who, trusting in the Lord to redress his grievances, patiently endures injuries, lives comfortably and happy. 26. Nothing is more foolish than to fight even in defence of our own wisdom and ability, or to trust in our own heart, which is but a vain thing, after all things, and desperately wicked: but he who walks according to the counsel of wise men, and the directions of God, shall escape, or be delivered out of manifest dangers and troubles.
Observations on public

27 He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves; but when they perish, the righteous increase.

CHAPTER XXIX.

1 Observations of public government, 15 and of private. 22 Of anger, pride, theory, concurrence, and corruption.

E *that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that with remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: but the wicked regardeth not to know a snare.

8 Scurful men bring a city into a snare: but wise men turn away wrath.

thereby increase his own estate: but he that avoids taking notice of their miseries draws upon himself the curse of God and of man. 26. When wicked men are increased in number, and advanced in authority, good men are obliged to hide themselves from their tyranny and persecution; but when God casts down the wicked, the righteous take courage, and openly show themselves; and their numbers are increased under pious and prudent governors.

Ver. 5. They that seek the Lord understand all things. They know more about all things, than worldly men know about any one thing. Ver. 10. Flatterer and smoother, shall bring thee to the feet of them that God hath taken away. Ver. 11. It is the special duty of the rich to give their children a solid religious knowledge; for, on this the foundation of all, it is necessary for the children of God, and God shall be their inheritance. Ver. 16. The right understanding, the true knowledge of God, and the true knowledge of his children, can never be acquired, till they are educated in the secrets of the word.

Ver. 17. The murderer shall fall to the end, for his eyes remain full of his evil desire, till the day of his visitation. Ver. 18. The king that regardeth not to know a thing, shall be as a scurvy, and shall be looked upon with contempt, as a scurvy and mean creature.

CHAPTER XXX. Ver. 2. Where justice is impartially executed, and liberty and property secured, the nation is great and happy; but bribery and oppressive taxes are in a state. 5. Flatterers artfully draw men into wickedness and ruin. 6. In the wicked course of sinners, one man draws on another and its attendant plagues; but the godly, by walking in Christ, obtain solid and lasting joy and comfort.—8. Obstinate sinners and scornful men, by laughing at all things serious, sacred, or civil, three nations and cities into the most ruinous disorder; but pious and prudent rulers, by their prayers and desire, avert the supposed judgment of God, and know that all things were negatived by the fury of men. 6. It is to no purpose to speak reasons or reproaches, incomparable fools; for in what ever manner they apply to them, they are more persist in their folly and wickedness, to Blood-thirsty men, their murderous malice especially against godly magnates or other valuable persons,

but such as are truly virtuous labour to defend and promote the welfare of such. 10. Foolish unceasingly speak whatever comes into their head; but men think well before they speak, and only utter what they know and as the opportunity requires.

12. If a ruler hearken to lies, flatteries, or false accusations, his whole court will quickly become so wicked, that it will be hard to find an honest man in office. 13. Poor men who want estates, and rich men who increase their estates by fraud, are connected together in this world, and they have that distinction, allows to both his light of nature, or revelation, and the blessings of providence, as is good in his sight. 14. Kings who use to flatter their subjects, and set themselves to protect and help them, take the most proper course to gain their subjects' love and respect, and to preserve their kingdom to many generations. 15. Careful instructions and reproofs, and prudent corrections, are of great use to render children wise and understanding, but children left to follow their own inclinations prove a disgrace and plague to parents, particularly to their indulgent mothers. 16. When wicked men are increased in number and advanced in authority, presumptuous wickedness abounds more and more; but the righteous ought not to be afraid of the earth, as they shall quickly see their downfall.

17. Children's instruction shall be taught in the nurture and admonition of the Lord, his fair to be a help and comfort in all times to come. 18. When men want the oracles of God and ordinances of the gospel, they cannot but live wickedly on earth and be miserable from the present and future happiness of such as, renewed by his grace, perfectly observe his laws. 19. No persuasion, reproofs, or threatenings will avouch the, intractable and slavish-minded servants; nothing but blows will persuade or content them toward what is said or expected to their duty. 20. It is more easy to instruct and order them, it is too much indulged or forgiven, they are apt to become such that they are much hol-
PROVERBS XXX.

19 There is a generation, O how lofty are their eyes! and their eyelids are lifted up.
20 There is a generation whose teeth are as words, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.
21 The horse-leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough.
22 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.
23 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.
24 There be three things which are too wonderful for me, yea, four which I know not:
25 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
26 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.
27 For three things the earth is disquieted, and for four which it cannot bear:
28 For a servant when he reigneth; and a fool when he is filled with meat;
29 For an odious woman when she is married, and an handmaid that is heir to her mistress.
30 There be four things which are little upon the earth, but they are exceeding wise:
31 The ants are a people not strong, yet they prepare their meat in the summer;
32 They covets, hating all dainties—then daintily (posing on her shadow) in port, as if she had never felt the wind or been tossed upon a wave. She is more surely desiring and obtaining the wind of the sea; and in the exercise of understanding and holy affections, not only conscious of no guilt, but fully assured of a blessing: these four are the emblems of the adorning of the soul; as she appears and is her prey; as she serves and obtains and preserves the heart of the sea; as she is the means of all her affections, with all the chains of smiles and blushing; and as the whole of her understandings seeking the object of her amorous affections in the presence of her heart's affections, will pursue her joyous course, and by aid of her heart's desire and substance the avowals of her affections, will live in peace and quietness; and so I have done no wickedness:—And wo to the owl when she is caught. And wo to the swallow when her nest is spoiled, and her eggs taken away from her. Wo to the man who is set to be the counselor of the king, and to the servant who is set to be in the government of the people. Wo to the man who yieldeth peace and salvation to the people, and to the conscience of an adulterer. 4:25-5:28.

1. The oil, which is a symbol of a good conscience.
2. The young men, which is a symbol of the church.
3. The woman, which is a symbol of the church.
4. The heart, which is a symbol of the conscience.
giveth meat to her household, and a portion to her maidens. 5

16 She considereth a field, and buyeth it;
with the fruit of her hands she planteth a vineyard.
17 She girdeth her loins with strength, and stengtheth her arms.
18 She perceiveth that her merchandise is
good; her candle goeth out by night.
19 She layeth her hands to the spindle, and her hands hold the distaff.
20 She stretcheth out her hand to the poor;
yea, she reacheth forth her hands to the needy.
21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.
22 She maketh herself coverings of tapestry; her clothing is silk and purple.
23 Her husband is known in the gates, when he sitteth among the elders of the land.
24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.
25 Strength and honour are her clothing; and she shall rejoice in time to come.
26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.
27 She looketh well to the ways of her household, and eateth not the bread of idleness.
28 Her children arise up, and call her blessed; her husband also, and she praiseth her.
29 Many daughters have done virtuously; but thou excellest them all.
30 Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.
31 Give her of the fruit of her hands; and let her own works praise her in the gates.

CONCLUDING REMARKS ON THE BOOK OF PROVERBS.
CHAPTER I.

The words of the Preacher, the son of David, king of Jerusalem.

1 Vanity of vanities, saith the Preacher, all is vanity.

2 What profit hath a man of all his labour which he taketh under the sun?

3 One generation passeth away, and another generation cometh: but the earth abideth for ever.

4 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

5 The wind goeth toward the south, and turneth about unto the north; and the wind returneth again according to his circuits.

6 All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.

8 All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it is that which shall be: and that which is done is, that which is done already.

10 There is nothing new under the sun.

11 Is there any thing wherein it may be said, See, this is new? it hath already been before me, and is gone.

12 And I perceived that there is nothing better than that a man should enjoy himself, and that he should gather money and take pleasure in his labour; that he should receive his portion of the labour of his soul in his life; for that is his portion. For a man shall neither long for his former labour, which is already past, nor form for that which he shall have in another life.

13 Ver. 13. A world where everything is constant, and nothing changes, would be a place of great contentment. 

14 Ver. 14. The reason of this is that human wisdom can only demonstrate the vanity of all earthly things. It proves that the pleasures of life are short-lived, that fame soon passes away, that wealth cannot prolong life, that no source of human enjoyment is or can be lasting. The more man knows of these things—the more he reflects upon them, if he have no higher source of happiness, the more miserable must he become.
The vanity of earthly pleasures.

ing, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. 2

And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also was vanity of spirit. 3

For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow. 4

CHAPTER II.

1 The vanity of human life in the pursuance of pleasure. 2 Though the wise be wise, yet shall they die; and the fool shall come to be wiser than them; also there is no end of them, for they have both been of old, and there is none to come after them; and their later ones shall not remember them; moreover they shall never see the good of that which was done before them; for God knoweth that to whom he will give wisdom and knowledge and prescription. 3 I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and behold, also this is vanity, and great vexation of spirit. 4 I said of laughter, It is mad; and of mirth, What doth it? 5 I sought in mine heart to give myself unto wine, and 2 (yet acquitting mine heart with wisdom), and to lay hold on folly, till I might see what was that good for the sons of men, which they do under the heaven all the days of their life. 6 I made great works; I built me houses; I planted me vineyards; 7 I made me gardens and orchards, and I planted trees in them of all kind of fruits; 8 I made me pools of water, to water there-with the wood that bringeth forth trees. 9 I got me servants and maidservants, and had servants born in my house; also I had great possessions of gold and of silver and of much store. 10 And whatsoever mine eyes desired have I kept for them from my youth, and my heart hath rejoiced in all my labour: and this was the portion of all my days, that I had laboured to do. 11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

God, are credited by us. Take heed, my soul, never more to esteem or desire them as God; never more to depend on or delight in them as thy God. If, by all thy labour for human knowledge, I can neither satisfy my mind, rectify my nature or lot, nor amend the world, let me study to know Christ and him crucified, thus shall I be changed into the same image from glory to glory. And let this knowledge, which is eternal life, be the chief object of my pursuit.

CHAPTER II. Ver. 1. Enjoy pleasure. Not sinful pleasure, for then could not wisdom remain, see ver. 11, but legitimate pleasures derived from useful labour, permanent improvements, and the social life of human society.

Ver. 2. To lay hold on folly. That childish pursuit of toys and amusements, or to the idleness of idle persons and pursuits—which must be prized and esteemed at the time, because it is pleasant.

Ver. 3. The last clause is added to translate ‘wises’ and ‘words’ which the wisdom chanced in this case ever, could by no means interest. Ver. 11. How is the joy of ver. 10 to be reconciled with the vexation of ver. 11? Simply thus: all this joy, so far as derived from all his labour, was, when compared by the light of wisdom, nothing but vanity, because it had no real profit and nothing but vexation, because incomparably mingled with disappointment, con.

Ver. 17. Therefore I hated life. But not the hatred of a selfish misanthrope or exhausted ascetic, for whom there had been wisdom? ver. 9; but with the hatred of a well-grounded and experienced believer, according to the word of our Lord, Luke 14. 15. "If thou castest thy bread upon the waters, though it return no more, yet shall it make thee full."

Ver. 23. And a plentiful dispensation is, though asking out of the corner; for the heart, when it finds itself out of rest or in trouble, is thereby instructed, to draw near to Jesus, who alone can give it rest, Matt. 11. 28. C. 18 Then said I in my heart, As it happeneth to the foal, so it happeneth even to me; and why was I then more wise? Then said I in my heart, that this also is vanity. 19 For there is no remembrance of the wise more than of the foolish for all is vanity and vexation of spirit. 20 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. 21 And I said, That wisdom shall be inherited to the fools in their days, and that the foolish will inherit wisdom in their days. 22 For what hath he that hath kept labour all of his labour, and of the vexation of his heart, wherein he hath laboured under the sun? 23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This also is vanity. 24 There is nothing better for a man, that he should eat and drink, and enjoy his heart, and do good as it is in him to eat, and to drink, and to be merry; for that is of the man’s portion in life; and moreover that every man should get an occasion to spend and rejoice; for this also is vanity. 25 For who can eat, or who else can hasten herontu, more than I? 26 For God giveth a man to that man which is good in his sight wisdom, and knowledge, and joy.
A GLIMPSE OF SOLOMON'S POOLS. [ECCLESIASTES, vi:6.]—"I made me pools of water, to water therewith the wood that bringeth forth trees." There are three of these pools, and above them is a large building which we see in the picture, a sort of half castle and half tavern, which is said to be of Saracenic origin. To the west of this there is a spring, which, in connection with three others, supplies the pools with water. These pools are partly excavated in the rocky bed of the valley, and partly built of large stones. They are so arranged that the bottom of each pool is higher than the top of the one next below it. In this way it is possible to fill every pool with water. According to Josephus, there was a city near Bethlehem which had gardens and rivulets of water, to which Solomon was in the habit of taking a morning drive. These pools are about three miles southwest of Bethlehem.
but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAPTER III.

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge the works there, and he shall be as he is.

TO every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose: a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 A time to cast down, and a time to build up; a time to destroy, and a time to repair;

11 A time to be silent, and a time to speak; a time to give, and a time to receive;

12 A time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose;

13 A time to keep silence, and a time to speak.

14 A time to keep, and a time to cast away; a time to rend, and a time to sew;

15 A time to keep silence, and a time to speak; a time to give, and a time to receive;

16 A time to embrace, and a time to refrain from embracing; a time to be silent, and a time to speak.

17 A time to be accounted for, and a time to be forgotten; a time to build, and a time to destroy;

18 A time to plant, and a time to pluck up that which is planted;

19 A time to kill, and a time to heal; a time to break down, and a time to build up;

20 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

21 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

22 A time to get, and a time to lose: a time to keep, and a time to cast away;

23 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

24 A time to love, and a time to hate: a time of war, and a time of peace.

SO returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of those who used to oppress and injure the innocent; and therefore there must be a future general judgment by God himself, in which all things shall be rectified, by clearing the innocent, rewarding the righteous, and condemning the wicked. 3. In all these, God maketh the beginning to the end. 22 I know that there is no good in them, but for a man to rejoice, and to do good in his life.
ECCLESIASTES V.

They that oppress others, there is an end of power, but they had no comfort.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better is he than both they which hath not yet been, who hath not seen the evil that work is done under the sun.

4 ¶ Again, I considered all travail, and every right travail, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 ¶ The fool foldeth his hands together, and eateth his own flesh.

6 ¶ Better is an end than travail; and such as end, they are more blessed than the uncertain.

7 ¶ Then I returned, and saw vanity under the sun.

8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of his labour; neither is he satiated with riches; neither saith he, For whom do I labour? and I am heavy, and my soul is good? This is also vanity, yea, it is a sore travail.

9 ¶ Two are better than one; because they have a good reward for their labour.

10 ¶ For if they fall, the one will help up his fellow: but woe to him that is alone when he falleth; for he hath no help when he falleth.

11 Again, if two tie together, then they have heat: but can one be warm alone?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better is a poor and a wise child than an old and foolish king, who will not more be admonished.

14 For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

15 I considered all the walking which walk under the sun, with the second child that shall stand up in his stead.

16 There is no end of all the people, even of all that have been before them; they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

CHAPTER V.

1 Caution against essere in divine service. 9 The vanity of riches. 18 Joy in riches is the gift of God.

K E E P thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities, but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher is the higher regarded; and there be higher than they.

9 Moreover, the profit of the earth is for all: the king himself is served by the field.

10 He that loveth silver shall not be satisfied covering the feet in the sanctuary of God's presence. Ex. 35.25. The emblem of putting off earthly thoughts and delineations, as it is written, 'Having these promises, dearly beloved, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.'"
The vanity of riches.

ECCLESIASTES VII.

The vanity of riches.

11 When goods increase, they are increased that eat them: and what is there to be kept of the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14 But riches perish by evil travail: and he begeth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

18 Behold that which I have seen: It is good, and comely, for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour: this is the gift of God.

20 For he shall not much remember the days of his life, because God answereth him in the joy of his heart.

CHAPTER VI.

1 The vanity of riches without use, 3 of children, 6 and age without riches. 7 The vanity of sight and insatiable desires.

THERE is an evil which I have seen under the sun, and it is common among men;

2 A man to whom God hath given riches, and wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is an evil disease.

3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say that an untimely birth is better than he:

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover, he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better is the sight of the eyes than the wandering of the desire. This is also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that that it is man: neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in this life, all the days of the vanitie of his life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

CHAPTER VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of getting wisdom.

A GOOD name is better than precious ointment; and the day of death is better than the day of one's birth.

from a sinful attachment to earthly things, or to persuade them to use them right; and especially to bring them to receive the almighty Saviour, and his unsearchable riches, for their everlasting treasure and portion.

CHAPTER VII. Ver. 1. A good reputation is of more advantage for rendering us useful and happy than all the riches, pleasures, and honours of this world: and the day of death, which frees men from the miseries of this world, is preferable to the day of birth, which introduces us into a life in which the enjoyments do not sufficiently balance the evils of it. 2, 3. It is far safer and more profitable to attend occasions of mourning and faithful reproof, which conduct us to make men thoughtful of death and eternity, and render them wise unto salvation; than of revelling, mirth, and folly, which seduce men into heedless dissipation. 7. Grievous opprobrium will provoke even wise men to unanswerable rage and behaviour; and tribes received will corrupt good men. 8. We ought more to regard how a thing looks, at last, than what promising appearances it has at first. 10. In bewailing the evils of our times, we ought carefully to avoid all murmuring at the dispensations of Providence, as if they were not equal. 11. When rich
2 If it is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.
3 Sorrow is better than laughter: for by the sorriness of the countenance the heart is made better.
4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.
5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools:
6 For as the cracking of thorns under a pot, so is the laughter of the fool. This also is vanity.
7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.
8 Better is the end of a thing than the beginning thereof; and the end of matter is better than the beginning.
9 Ce not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.
10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.
11 Wisdom is good with an inheritance; and by it there is profit to them that see the sun.
12 For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it.
13 Consider the work of God: for who can make that straight which he hath made crooked?
14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.
15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

**ECCLESIASTES VII.**

24 Wise is he who walketh in the counsel of the wise: and he that hearkeneth to commands will be understood: for the fear of the Lord is a sure inheritance; and the reverent of his commandments is a strong defense:
25 To digest the righteous and to execute judgment: for the righteous judgeeth the righteous, and the right of the wicked is a众多 of his crime.
26 The king is his seat: and the prince, he is his messenger: the fear of the Lord is the beginning of wisdom; and the man of understanding shall understand.
27 Wisdom strengtheneth the wise more than ten mighty men which are in the city.
28 For there is not a just man upon earth, that doeth good and sinneth not.
29 Also take heed unto all words that are spoken, lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

28 All this have I found, (saith the Preacher) counting one by one, to find out the account;
29 Which yet my soul seeketh, but I find not: one man among a thousand hast thou found; but a woman among all those have I not found.
30 Lo, this have I found, that God hath made man upright; but they have sought out many inventions.
Kings are to be respected.

CHAPTER VIII.

2 Kings are greatly to be respected. 6 The divine providence is to be observed both in the prosperity and adversity, than with the wicked in prosperity. 10 The work of God and the work of the wicked are to be compared.

WHO is as the wise man? and who knoweth the interpretation of a thing? A wise man's speech maketh his face to shine, and the boldness of his face shall be changed.

2 If I counsel thee to keep the king's commandment, and that in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power; and who may say unto him, What dost thou?

5 Whoso keepeth the commandment shall feed on the fruit of righteousness; and every sinner is an abomination, and the sinner is an abomination.

6 For to every purpose there is a time and judgment, therefore the misery of man is great upon him.

7 For he knoweth not that which shall be for him when he shall be.

8 There is no man that hath power over the spirit to retain the spirit; neither hath he power to hold the spirit in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy; and they were forgotten in the city where they had so done. This is also vanity.

ECClesiastes IX.

The work of God is unsearchable.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked again, there be wicked men, to whom it happeneth according to the work of the righteous.

15 I said that this also is vanity.

16 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

17 When I applied mine heart to know wisdom, and to see the business that is done upon the earth; (for also there is that neither day nor night seeth sleep with his eyes;)

18 Then I beheld the whole of the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to seek it out, yet he shall not find it: yea further, though a wise man think to know it, yet shall he not be able to find it.

CHAPTER IX.

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 5 Comfort is to all portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

OR all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of

amidst so much folly and so many fashions of vain mirth as take place in the times. The very worst of things effectually work for the good of the soul. And a humble and patient resignation to the will of God makes us more truly wise in provoking our adversary and oppression. Christian wisdom and prudence are greatly to our direction, safety, happiness, and strength.

They teach us to view God's hand in all that beholds us; to accommodate ourselves to every providence as it comes; and rather to be offended with the prosperity of the wicked nor the adversity of the godly in this life, to guard against all extremes and, under a deep sense of our own faults, to carry ourselves mildly toward others who are overtaken in a fault. How short-sighted are the wisest of mortals with respect to the most important objects! But great is the mercy if they are brought, by their own leading follies and crimes, and by too great a part of their management often bring guilt and ruin upon themselves. 10 I have observed wicked rulers, notwithstanding the greatest in managing matters, men bring much trouble upon themselves. 3 For they are generally ignorant what things are to happen, and of the time in which they expect will come to pass. No, neither by force nor entreaty, nor by wickedness, are capable of preventing the removal of their soul from this world in one way or another, so it becomes all to be ready. 9 I have observed that the management of many things in which they had often, in God's name, administered judgment. So vain and perishing are all the pomp and power of the world. 11 Because God in mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves all manner the swiftest and wickedness. 12 But though the sinner's days of suffering, or even of prosperity, should be prolonged for a time, yet it shall be with him as he goes by hereafter.

4 A king has power to enforce his commands, and none can oppose him without apparent danger. 5 He who sedulously complies with the king's pleasure, has the power to direct in what time and manner we may deal with him. 8 The king, through inattention to the proper time and to proper direction in managing matters, brings men much trouble upon themselves. 7 For they are generally ignorant what things are to happen, and of the time in which they expect will come to pass. No, neither by force nor entreaty, nor by wickedness, are capable of preventing the removal of their soul from this world in one way or another, so it becomes all to be ready. 9 I have observed that the management of many things in which they had often, in God's name, administered judgment. So vain and perishing are all the pomp and power of the world. 11 Because God in mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves all manner the swiftest and wickedness. 12 But though the sinner's days of suffering, or even of prosperity, should be prolonged for a time, yet it shall be with him as he goes by hereafter.

Ver. 5. That the king is a title of Meleah familiar is the days of Solomon, it is obvious from Ps. x. 32, 43, 5: 6, 8, 10, 11: and there are such characteristics in this passage as clearly prove that Jesus is the King whom Solomon prophesied of. Thus in ver. 5, "He doeth whatsoever pleaseth him." Now this is better, lord, not Solomon, but Jesus, Da. 4.14, nor indeed the most despotic monarch on earth, yet, ever so much; for God's sovereignty over his kingdom is greater, and his power of determining the life and death of his subjects is established above a thousand times in that kingdom. Ver. 6. Why does not the king show his glory in the judgment of the world, and in his power on earth, and in his governmental judgments? Because God in mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves all manner the swiftest and wickedness. Ver. 7. "Because God in mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves all manner the swiftest and wickedness." Ver. 8. "But though the sinner's days of suffering, or even of prosperity, should be prolonged for a time, yet it shall be with him as he goes by hereafter." Ver. 9. "So vain and perishing are all the pomp and power of the world. Because God in mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves all manner the swiftest and wickedness."
One event happeneth to all.

God: no man knoweth either love or hatred by all that is before them.

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all, yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the grave.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die; but the dead know not any thing, neither have they any more reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whosoever thine hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun, and it seemed great unto me:

14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

CHAPTER X.

1 Observations on wisdom and folly: 16 on the defects of governors; 18 on the knowledge and hopes of men. 20 Men's thoughts of kings ought to be reverent.

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand; but a fool's heart is at his left.

3 Yea also, when he that is a fool walketh by the way, 2 his wisdom faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against
Observations on wisdom and folly.

te, leave not thy place; for yielding" pieties" fail great offences. 5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler; 6 Folly is set in great dignity, and the rich sit in low place. 7 I have seen servants upon horses, and princes walking as servants upon the earth. 8 He that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him. 9 Whoso removeth stones shall be hurt thereby; and he that cleaveth wood shall be en angered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. 11 Surely the serpent will bite without enchantment; and a babble is no better. 12 The words of a wise man are gracious; but the lips of a fool will swallow himself. 13 The beginning of the words of his mouth is foolishness; and the end of his talk is mischiefous madness. 14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell it? 15 The labour of the foolish weareth every one of them, because he knoweth not how to go to the city. 16 Woé to thee, O land, when thy king is a child, and thy princes eat in the morning where the rules are ever so plain. 17 It is a great misery to a nation when their magistrates are ignorant, dull, and unlearned, and minding their sensual pleasures when they are to take care of the business of their office. 18 But happy is that nation whose magistrates are of truly excellent dispositions and endowments. It is a pity that the king, as well as the laws of life, not to satisfy inordinate lusts, but to fit them for their business. 19 Through sloth and indolence, estates, families, and states are undone. 20 Even fasting affairs but a very slight and transient pleasure; but a plentiful estate produces every day something new and delightful. 21 Therefore beware of spending it in luxury. 20. It is neither lawful nor salutary, to content, reproach, or wish evil to magistrates, however secretly, as it may be very quickly and surprisingly discovered to them. Ver. 1, 2. Solomon means by folly, (1) Childishness, Pr. 22. 9, that is, want of attention, and of being disturbed from the doing of things of real value; and preference of amusement and idleness above the study of wisdom. 2. Folly is a prudent forecast, Pr. 13. 14. 3. Disregard, Pr. 13. 4. A highway to hell, Pr. 17. 25. 5. The surest way of growing wise, Pr. 13. 1. 6. Rejoicing good advice, Ec. 4. 7. O that folly is entangled in the chops, Pr. 26. 1, 6. 7. To be wise, it is easily can be reduced to one or more of these.

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! 18 By much slothfulness the building decays; and through idleness of the hands the house droppeth through. 19 And the feast is made for laughter, and wine maketh mirth; but money answereth all things. 20 Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER XI.

1 Directions for charity. 2 Death in life, and the day of judgment, in the days of youth, are to be thought on. 3 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. 4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. 5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God which maketh all. 6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which may be thine harvest. And 

understanding and inward abilities are always in re."
CHAPTER XI.

1. The Creator is to be feared in due time. 2. The Preacher's care to edify. 3. Man's chief concern is to fear God, and obey his laws.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; 2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: 3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few; 4 And all the beauties of the grinders shall be desolate in the midst of it. 5 And it shall come to pass, after all the people which have eaten affluence shall remove from thence, that the remnant which is left of them shall return to their own land. 6 At that time shall the remnant of Jacob be among the Gentiles, in the midst of many people, as a lion among beasts of the forest, as an eagle among fowls of the air; for they shall sing the songs of the Lord, and say, Sing praises to the greatness of the name of the Lord. 7 And they shall enter in to the gates of the king of Assyria, and to the palaces of the king of Egypt. 8 And the glory of Jacob shall not be empty, nor shall the princes of Israel be faint, when the Lord returns to their rest. 9 For the Lord shall return to Zion, and to all the corners of Jacob; and shall make his glory be known. 10 And in that day there shall be a root of Jesse, and a spring shall issue forth from him, and shall fill the mouth of the dry, and the streams of the fertile shall be dried up. 11 And he shall say, Wherefore? He shall answer, I have not spoken by borrowed eloquence, neither did I authorise him. 12 And shall say, Wherefore? He shall answer, I have not given thee the spirit of prophecy, neither have I given thee the spirit of eloquence. 13 But thou hast a heart of wisdom, and a heart to understand, and a heart to leave thee to the fear of the Lord. 14 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord. 15 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord. 16 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord. 17 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord. 18 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord. 19 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord. 20 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord. 21 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord. 22 And he shall say, Wherefore? He shall answer, For this, that thou hast not sought the favours of the Lord.
The most common view of the Book of Ecclesiastes represents it as "a philosophical inquiry after the summa seated, or chief good of man; in which Solomon states the various opinions on the subject, the result of his own deep-bought experience; in search of the respective enjoyments of human wisdom and human folly. Without altogether excluding this view, others think Solomon's main design was to prove the immortality of the soul, or rather the necessity of another state after this life, by such arguments as may be deduced from reason and experience. Now, in all this, it is not a little remarkable—it is not a little lamentable—that it never seems to have occurred to the learned authors of these opinions, that Christ has assumed any direct object of Solomon's investigations! Yet how strange if the simplest man could have written a book in which the 'Wisdom of God' obtained no place.

'Much of the obscurity, it has been observed, which is generally admitted to exist in the book of Ecclesiastes, arises from not attending to the train of argument proposed by Solomon, which difficulty the ordinary division of chapters and verses is supposed to have contributed to increase' (Horne's Introduction).

Now that, like other portions of Scripture, the book of Ecclesiastes contains some or many things 'hard to be understood,' cannot be denied. But has not its peculiar obscurities arisen from neglecting the beams of 'the Sun of Righteousness' shining so brightly in all its pages, rather than from any inattention to the mere train of a philosophical argument? That Ecclesiastes is a book of argument is admitted; but not in any other sense than that in which the Epistles to the Romans, Galatians, and Hebrews are books of argument. That is, the statements, illustrations, and conclusions are never of man, but from the Spirit of God.

If by 'wisdom' is to be understood anything less than the knowledge that 'God was in Christ, reconciling the world to himself' (2 Cor. 5:19), then, indeed, is the book of Ecclesiastes not only obscure, but often unintelligible. But if the 'wisdom' sought and commanded by Solomon be the knowledge of 'Christ, the wisdom of God,' then the obscurity of the book becomes illuminated, and 'he may run that readeth it.' Hab. 2:2.

Another source of its obscurity may be found in the principle of interpretation ordinarily adopted—a principle neither warranted by anything in the book itself, nor by authority of any other book of Holy Scripture. This principle is the assumption that the book 'was written by Solomon in his old age, after he had repented of his sinful practices; and when, having seen and observed much, as well as having enjoyed everything that he could wish, he was fully convinced of the vanity of everything but piety towards God' (Horne's Introduction). Now, that Solomon wrote the book at an advanced period of his reign, is obvious from ch. 2, 4-11; but though all his recorded labours terminate in 'reversion,' there is not one single reference to any special 'sinfulness' in his pursuits—so totally inconsistent with the genius of Scripture, which never fails in the most direct acknowledgment and condemnation of the sins of its chiefest characters. Had the book, therefore, been a confession of sin and retraction of sin, these must have furnished its most plain and prominent statements. Sin would have been called sin, and not mere 'vanity and vexation of spirit,' for these words, however strong and expressive, come far short of that self-abasement and abhorrence which the consciousness of sin against God must produce, whenever his Spirit leads the sinner to repentance. The conclusion, therefore, is inevitable—Ecclesiastes is neither an acknowledgment nor retraction of sin in the inspired author, but an illustration of the insufficiency of all 'treasures on earth' for the purpose of inducing men to lay up their treasures in heaven, nor to get their affections on things above, where Christ sits on the right hand of God.

But the chief source of obscurity may be detected in two principles that would reduce light itself into darkness,—the first, taking words in the sense the writer never intended,—the second, interpreting by figures of speech that he never employed. Examples of the first may be found in the meaning attached to 'good' in ch. 2. 24, and 3. 13, &c., where the real good intended is commonly referred to unlimited sensual indulgence; and the second is exemplified ch. 11. 9, where a plain and godly admonition is commonly interpreted as a bitter irony.

In the preceding notes these arbitrary principles of interpretation have been altogether rejected; and, in subordination to the teaching of the Spirit, the book has been treated as its own expositor. — C.
The church's love to Christ.  

SONG OF SOLOMON I.  
She prophesys to be directed.  

First, when he exhorted the Jews to search the Scriptures; and by Paul, when he affirmed that all Scripture is given by inspiration of God. With the full consent of the divine origin, it was newly translated into Greek, in the second century, by three eminent Christian divines; and in the third, it was inserted by Origen in his Hexapla, who also wrote some discourses explanatory of its sacred meaning.  

Notwithstanding this concurrence, its divine authority is said to have been rejected by the majority of the doctors in the fifth century of Theodoret of Mopsuestia; and occasionally, down to the present day, various objections against its inspiration have been started by Christian divines. Now, without questioning either the objects or the principles of these objections, it is not a little to be lamented that their learning has been so misapplied. For if the reception of the book by the Jewish church, and its approbation by our Lord and his apostles, were not, to a Christian, sufficient evidence of its divine authority, any higher evidence it must be impossible to obtain; and if this evidence is to be rejected in the case of one book, there is no ground for its sufficiency in the case of any other.  

The objections to the divine authority of this book have arisen, as in the case of Ecclesiastes, from assuming an unauthorized principle of interpretation, and pronouncedly declaring it a mere marriage song, and consequently unfit for religious instruction. But again, whereas in Ecclesiastes, a book confessedly didactic, the ordinary and natural application of words has been rejected—in the Song of Solomon, a book confessedly written in similitudes or parables, the emblematical application of words has been rejected.  

The Christian disciple will, however, make light of these cavils, and calmly repose upon the authenticity of the book derived from Christ and his apostles. While so reposing, he will find a treasure filled with overflowing with the unsearchable riches of Christ. He will be led into a banqueting-house of boundless hospitality; he will mingle with a company of purity and love; he will traverse gardens of loveliest flowers and sweetest odours; he will repose beneath trees with coolest shade and ripest fruits; hence he will climb the Lebanon heights of contemplation, and gaze upon the lovely land that lies beneath his feet, the land of his inheritance and his home, where Christ is the King, saith the subject, and the love; where the subjects themselves are kings and priests unto God, clad in the robes of the Lamb's immaculate righteousness, crowned with the diadem of his unmingled glory.  

Some eminent interpreters have considered this book as a sacred drama extending through seven days, and base divided it into scenes, each of a day's continuance. Others have concluded it to be a succession of idyl, or little poems, with no connection of time, place, or person; but merely possessing some common object as their only principle of union.  

In the following notes these principles of interpretation will be differently—on account of their authors—but firmly rejected, from their want of any but connected and authentic authority. The principles of interpretation adopted will be (1) the grammatical, including the singularity, or plurality, or sexes of the speakers. (2) Change of place. (3) Change of time. (4) Change of objects. (5) Change of sentiment or action. (6) The parallel—comparing spiritual with spiritual, explaining what here is unknown by that elsewhere is well known. By following these natural principles, the book will be found a succession of beautiful, impressive, and instructive emblems of natural pictures, representing spiritual originals—an outward form of what is earthly, fabricated for little children, but with an inward spirit of what is only intended for perfect men. (C.)  

CHAPTER I.  
1. The church's love unto Christ. 2. She comesseth her beauty.  
3. And prophesy to be directed to his book. 4. Christ directeth her to the sheepfold's tents. 5. And showeth her his loving kindness. 6. And saith thee, thy love is better than wine. 7. Because of the savour of thy good ointments thy name is as an ointment poured forth. 8. Therefore do the virgins love thee. 9. Draw me, we will run after thee. 10. The King hath brought me into his chambers. We will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee. 11. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 12. Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept. 13. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? 14. If thou know not, O thou fairest among women; go thy way before by the footsteps of the flock, and feed thy kids beside the shepherds' tents. 1128
SUPHENIAH ROAD—A SCENE IN THE MOST BEAUTIFUL CITY OF KING SOLOMON'S DOMINIONS. [Song of Solomon, i:1.]—The above is a picture of a road in Supheniah, a suburb of Damascus. This is given here because it illustrates a scene in the dominion of Solomon. Damascus was one of the wealthy and beautiful cities in his kingdom. In passing from Jerusalem to Palmyra, the city Solomon built in the wilderness, Damascus would be on the direct route, and in going to Palmyra to-day tourists usually start from Damascus. In the respect that Damascus and Palmyra occupy oases in the midst of surrounding deserts, they are alike. There would be no Damascus were it not for the Abana river. The stream breaks through a gorge in the Lebanon mountains a few miles above the city, and at once begins a warfare with the desert. For 25 miles the conflict between the river and the burning sands of Syria is expressed in a luxurious and tropical vegetation.
The mutual love of Solomon and his church.

CHAPTER II.

1. The mutual love of Christ and his church. 2. The hope, 10 and end of Christ's care of the church. 16 The profession of the church, her faith and hope. I AM the rose of Sharon, and the lily of the valleys.

As the lily among thorns, so is my love among the daughters.

CHAPTER II. CHRIST. 1. I am indeed glorious in my person as God-man, and in my mediatorial person as mediator and intercessor, fully and infinitely, comely, refreshing, and medicinal to every believing soul. 2. He is partaking of my comeliness, righteousness, and grace, being a mediator and comforter, a more excellent and useful to all the societies, and true believers than all the persons on earth.

BELIEVERS. 16. But, blessed and divine Husband, what is all my derived comeliness in respect of thee, in thy person, offices, relations, grace? How delightful are all these to my heart! How pleasantly glorious is thy promis, and the ordinances of thy gospel? How much more pleasant to me, as a wife, than to any society, how much more delightful to me, as a wife, than to any other state of earthly enjoyment? And how rendering them fruitful in good works! 17 And strong, durable, and lasting is thy church, in which I am united as a wife to the Lamb, and it is kept by the body and blood of Christ, as the church and members as the keep of the faith; and permanent are all her oracles, ordinances, and offices. Verse 20. Ver. 6. As the lilies among the thorns, so is my love among the daughters of Jerusalem. 9. Ver. 7. There is here a new picture, changing, from a banquetting-house to a shepherd's fold after his flocks. Why should I be as a stranger, follow any teacher, any spiritual feeder, but my Lord C—? Eastern shepherds always lie down their flocks to come shably, or, if possible beside a fountain, and leave them to rest there, but frequently, they lie down in the green and angry heat. It is a favourite time for the shepherds themselves to meet with their friends, to have a more than friendship talk.

Verse 8. I have compared thee, O my partner. Not for personal acquaintance, but for beauty and beauty of ornament, even the ornaments of a meek and quiet spirit, which is, in the sense of the sacred writer, an ornament of great value. Why should I, as a stranger, follow any teacher, any spiritual feeder, but my Lord C—? The maidens of Palestine wear an ornament composed of gold and silver, and a silver image as to show them, and a silver image, and a gold, and silver image as to show them, and a silver image as to show them, and a gold, and silver image as to show them, and a silver image as to show them. The maidens of Palestine wear an ornament composed of gold and silver, and a silver image as to show them, and a gold, and silver image as to show them, and a silver image as to show them, and a gold, and silver image as to show them, and a silver image as to show them. The maidens of Palestine wear an ornament composed of gold and silver, and a silver image as to show them, and a gold, and silver image as to show them, and a silver image as to show them, and a gold, and silver image as to show them, and a silver image as to show them. They also wear numerous chains of gold or silver round the neck. The words of the text are therefore descriptive of a nation decked in her ornaments. It is also worthy of note that fully caparisoned horses have their heads covered with silver plumes, and have also numbers of chains and armlets strong round them. The words therefore are, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." In the sense of the sacred writer, an ornament of great value."
time of the singing of birds is come, and the voice of the turtle is heard in our land.\(^9\)

13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take we the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 My beloved is mine, and I am his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn,\(^2\) my beloved, and be thou like a roe or a young hart upon the mountains of Bethel.\(^7\)

CHAPTER III.

1 The church's fight and victory in temptation. 6 The church glorified in Christ.

By night,\(^2\) on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go out into the streets, in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

have but begun to vent their errors and irregularities, as they greatly mar her purity, peace, order, and beauty, and are especially apt to misled weak believers, let every one be careful to search out, and mortify his own inward lusts, as these, if indulged, break up the work of grace in their hearts.\(^19\)

The kind inviter is my glorious Husband and Mediator, given of God to, and accepted by, me; and I am his by the Father's goodness, his own love and conquest, and by my surrender of myself to him. And O the infinite delight he takes in his people, and to converse with them in his ordinances! \(^17\)

Till the gospel, in its pleasant light and powerful influence, binds, binds, and the shadows of Jewish ceremonies flee away; nay, till the day of their glory dawn, and all the shadows of desertion, temptation, and trouble are fled; do thou, blessed Jesus, often surprise me with the discoveries of thy glory and communicative grace, notwithstanding whatever hindrances, guilt, and wickedness are found with me.

Ver. 3. The rose of the fields, a lily of the valleys.\(^12\)

Such a humiliating description as every self-examining believer will give of himself in comparison with the attainments of others.

C. The rose of the fields, a lily of the valleys.\(^12\)

Ver. 3. Jodes is not celebrated for the apple, but its chirona were redound superior to those of all other kinds; and the rose is therefore most probably the fruit of this emblem. C.

Ver. 4. This cannot be any form of adoration, which would be both superstitious and impious. The reference is to the rose of the fields, and would denote the rose, with which it escapes when disturbed in its slufter. Spiritually, it signifies the rose of the valley, and for the Lord's coming in providence and grace.

Ver. 5. A rose of the valley. It is not to be understood of a rose which is on the ground, but of a rose that is in the valley. And such is the rose of the valley; a rose of the valley.

Ver. 6. For we have more changes to a scene descriptive of the safety of the believer, or the church—defended as by a rock, and hid in the secret places of the sanctuary.\(^1\)

Let him feed (his flock) on the grass, and be not afraid of the pleasures of life, seduced with grace, and endowed with righteousness, and not to disturb our fellowship or provoke his wrath.\(^9\)

Keeping faith.\(^9\) The unbounded glory and infinite usefulness of Jesus Christ, and the glory and usefulness of his people as connected with him! What must be the immediate enjoyment of God and the Lamb, when the imperfect and mediate enjoyment on earth is sometimes so transporting! Unhappy for ever is that heart which would change one hour's fellowship with Christ for all the pleasures, honours, and riches on earth.

Tenderly should it be managed, and carefully improved and maintained. A small thing may interrupt it; and with the greatest reluctance and grief should the believing soul mourn over its want. Strong as death must be the love of our Redeemer, which makes him come to his people even a mountain of distance, darkness, wrath, prohibition, and pollution. How earnest and affecting are his invitations to familiar conversation, and to a change of heart, and to the world is made by his oracles, ordinances, and influence! But wicked ministers in a church, and carnal lusts in a heart, are our greatest care and care should be removed. And the assured faith of our relation to Christ will make us effectually to long and cry for frequent and familiar fellowship with him.

CHAPTER III. Ver. 1. In time of desertion and trouble, and of a secure and slothful frame, in prayer and other private ordinances, I endeavoured to regain the sensible communications of Jesus' love: I persevered therein, but without any discernible success.

Stirring up myself therefore to a more active and lively frame of spirit, I attended the public ordinances of his worship, in order to feed my soul with his presence. I often repeated my endeavours, but met with nothing but disappointments and discouragements. And faithfulness, ministers, who on my inspection the souls of men, were often directed to come to a betrothed one's house to my case, which encouraged me to open it to them in familiar conversation, and to assist in furthering fellowship with him. While attending on public duties and ordinances, by faith I essayed still more earnest and intimate application to Jesus himself. He gracefully vouchsafed me his presence in an unsearchable mystery.

Then my heart clave to him by a lively exercise of faith, and was engaged to be pure and separate affection. I carefully avoided everything that could disturb our fellowship or provoke his wrath; and not to disturb his labours, I endeavoured to have full assurance of his love to myself, but to have promised presence in the church and the public ordinances therewith.\(^1\)

I therefore again charge you, my fellow-professors or saints, to avoid everything which may in the least tend to mar my intercourse with him.

DARKIERS OF JERUSALEM. 6 What amazing persons are those who, separated from the world in affliction, and delivered from former troubles, mount up heavenward in faith, in love, in spiritual-mindedness, and in holy desires and conversation—all acceptable to God through Jesus' merits and intercession, and endowed with the manifold and precious graces of his Holy Spirit?

BELIEVERS. 7, 8. Nay, desire not us, nor the glory which we have freely received from Christ; but desire that new covenant of grace, and that familiar fellowship with him, which are the causes of everything amiable in us, and in which we are watched over and protected, amidst all our dangers, by almighty perfection, and the counsel of angels, and angelic ministers.\(^2\)

To behold how, according to his deep compassion and universal love, he has not only assumed our nature in his sufferings and his resurrection, but, in the old covenant, and the new covenant, and a gospel dispensation, reared on stable, precious, and supporting promises—found in the unchangeable and everlasting love and purpose of God, in which men are protected by his righteousness and royal power; and his unbounded love makes everything proper, refreshing, and supporting for the members of his church, in order to transport them, in fellowship with him, through this world into the heavenly state! It. Go forth then, my fellow-professors, from your unregeneracy, your self-righteousness, your filthy lusts, your carnal cares and sluggish frames; for the Lord's great favor, for the light of his truth, and for wonder observe Jesus, our Prince of Peace, not only crowned by his Father with the highest glory and honour, but even by his elect members of his church, in their acceptance of him, and submission to him, as their Husband, Saviour, and Lord; particularly in that day of power, and so great a manifestation of love in which, to his inexpressible satisfaction, they are united to him by faith.

In the night.\(^1\) That state of comparative darkness in which we now find ourselves, which is, so to speak, the time when the chaff is separated from the wheat, when the church is purified, and the church is to abound in this pure apprehension and observe the apparent use of Christian converse and public ordinances. See ver. c. 9

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The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth?\(^2\)

It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

I charge you, O ye daughters of Jerusalem, by the rod, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?\(^2\)

Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

King Solomon made himself a chariot of the wood of Lebanon.

He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

Go forth, O ye daughters of Zion, and have regard to king Solomon with the crown with which he is crowned with.\(^1\)
The grace of the church.

Song of Solomon IV.

Behold, King Solomon with the crown whereon with his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Chapter IV.

1 Christ sets forth the grace of the church. 8 He showeth his love to her. 18 The church proach to be made fit for his presence.

Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: Thy hair is as a flock of goats that appear from mount Gilead.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David, built for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, my love; there is no spot in thee.

8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amman, from the top of Shenier and Hormon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

13 Thy plants are an orchard of pomegranates, their fragrance is like that of Lebanon.

Reflections. In this world the clearest days of intimate fellowship with Christ are suddenly turned into nights of desertion, trouble, ignorance, and sloth. But precious and dear is Jesus to lively saints;—nothing can content them without his presence and favour; and they count no labour too severe or too hard to obtain it. Great is his love to them. He is loath to contend long with his people lest their spirit should fail before him. And an hour, a minute of his presence, riches, rewards all their pains and sorrows in seeking for it. Fomining is the appearance when the Word preached pointed out to them the blessedness and comfort in beholding the church and public interests of religion. What extensive honour believers procure to themselves from all around them by an earnest care to maintain fellowship with him, and to follow him in a gracious, upright, and heavenly conversation! But if distinguished saints be so admirable and lovely, how much more is Christ himself and his covenant! With great care ought we to labour to have the heart and eyes of all around us fixed on him; for great honor is he that should take pleasure in espousing to himself people going about to discover and seek him out. What can content, what can comfort and perfect holiness in the fear of the Lord—feeding on the fatness of the land of my Word, and surrendering themselves acceptable to God?—It is he who, when he himself is the means by which every one spiritually esposed to me there attend, and hold intimate fellowship with me, setting their affections on his face:—It is he who, when he becomes a fountain sealed, will continue to present and influence in our church, which is rendered so delightful by his ordinances, and by the precious graces, prayers, and satisfaction which the church yields to God for, and by the gift of grace and holy life in his church, of which we are all the beneficiaries. And spiritually betrothed to my person, how, even with the weakest acts of thy faith, and the smallest degree of sincere grace and holy obedience, hast thou claimed, attracted, encouraged, and coupled my heart to thee! How incomparably acceptable and delightful is thy love, and that sweet fragrance flowing from thy manifold graces! 11. How delightful thy prayers and praises are, and how comforting and consoling marks what sweet and nourishing truths and experiences are lodged in thy heart, and how delightful and attractive to the holy and benevolent conversation! 12-14. My church is a delightful garden, separated from the world, set apart to the service of God, dug by gospel satisfactions and influences, and especially protected by my providence, by the rules of order contained in my Word, and a medicinal spring of gospel truth hid from the view of a carnal world! And when purged of scandalous persons, her converts planted in the new kingdom do flourish more and more, and increase in measure, and different and different in circumstances, than all the fruit-bearing trees and species of an orchard!—Yes, every part of the church, every branch, every bud, every flower and fruit, every one of her prayers and converse are profitable and pleasant, discovering her heart, her intention, and her resolve, and furnished by, and accepted through, her blood!—when there is much secret and holy blush on account of remaining defects!—when their faith, which unites them to me, furnishes with and really improves the whole armour of God for their defence from spiritual enemies, as the worships of God formerly experienced!—when, feeding on the doctrines of the prophets and apostles, they, to my inexpressible pleasure, sound in faith and love towards me, and in care to instruct and edify the church!—Then every one of her prayers and supplications and influences in my church, which is rendered so delightful by his ordinances, and by the precious graces, prayers, and satisfaction which the church yields to God; and by the gift of grace and holy life in his church, of which we are all the beneficiaries. And spiritually betrothed to my person, how, even with the weakest acts of thy faith, and the smallest degree of sincere grace and holy obedience, hast thou claimed, attracted, encouraged, and coupled my heart to thee! How incomparably acceptable and delightful is thy love, and that sweet fragrance flowing from thy manifold graces! 11. How delightful thy prayers and praises are, and how comforting and consoling marks what sweet and nourishing truths and experiences are lodged in thy heart, and how delightful and attractive to the holy and benevolent conversation! 12-14. My church is a delightful garden, separated from the world, set apart to the service of God, dug by gospel satisfactions and influences, and especially protected by my providence, by the rules of order contained in my Word, and a medicinal spring of gospel truth hid from the view of a carnal world! And when purged of scandalous persons, her converts planted in the new kingdom do flourish more and more, and increase in measure, and different and different in circumstances, than all the fruit-bearing trees and species of an orchard!—Yes, every part of the church, every branch, every bud, every flower and fruit, every one of her prayers and converse are profitable and pleasant, discovering her heart, her intention, and her resolve, and furnished by, and accepted through, her blood!—when there is much secret and holy blush on account of remaining defects!—when their faith, which unites them to me, furnishes with and really improves the whole armour of God for their defence from spiritual enemies, as the worships of God formerly experienced!—when, feeding on the doctrines of the prophets and apostles, they, to my inexpressible pleasure, sound in faith and love towards me, and in care to instruct and edify the church!—Then every one of her prayers and supplications and influences in my church, which is rendered so delightful by his ordinances, and by the precious graces, prayers, and satisfaction which the church yields to God; and by the gift of grace and holy life in his church, of which we are all the beneficiaries.
granates, with pleasant fruits; camphire, with spikenard;
14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices:
15 A fountain of gardens, a well of living waters, and streams from Lebanon.
16 Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out.
17 Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 Christ visited the church with his calling. 2 The church having a taste of Christ's love is sick of love. 3 A description of his graces.

I AM* into my garden, *my sister, *my spouse: 3 I have gathered my myrrh with my spice; 4 I have eaten my honey-omb with my honey; 5 I have drunk my wine with my milk;
6 *O friends, drink, yea, drink abundantly,* O beloved.
7 *If I* sleep, but my heart waketh; *it is* the voice of my beloved that knocketh, *saying,* Open to me, my sister, my love, my dove, my undefiled: *for* my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; *how shall* I put it on? *I have washed my feet; how shall I de-
file them?
4 My* beloved put in his hand by the hole of the door,* and my bowels were moved for him.

SO N G O F S O L O M O N V.

5 I rose up to open to my beloved; *and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock.
6 I opened to my beloved; *but my beloved had withdrawn himself, and was gone;* my soul failed when he spake: *I sought him, but I could not find him; I called him, but he gave me no answer.
7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me.
8 *I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

9 *What is thy beloved more than another beloved,* O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?
10 *My* beloved is white and ruddy, the首席est among ten thousand.
11 His head is as the most fine gold; *his locks are bushy,* and black as a raven.
12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.
13 His cheeks are as a bed of spices, as sweet flowers; *his lips like lilies, dropping sweet-smelling myrrh:

symmetry and statelessness of the neck; but to the costly chains and ornaments of gold which it was customary to wear in great profusion on the neck. David's armory was doubtless gilded in the style of its architecture; and it was hung round with golden sabres and polished armours.

Ver. 5. The emblem here changes, and the speaker returns to Lebanon, the mountain from which he speaks in ver. 6. The emblem represents Christ inviting the believer (the church) to costly secrets of contemplation and extended views of providence and redemption.

Ver. 1. *A vineyard of vines.* One grace of this grace,* that of language, humbleness, purity, demonstrated—nothing but the eye that can see the good.

Ver. 2. *Lebanon.* Whiteness and incense—the one meaning from Lebanon of beauty from among the countries.

Ver. 7. *My* sister, *my* love, *my* undefiled; *for* my head is filled with dew, and my locks with the drops of the night.

Ver. 11. His locks are bushy; *and* black as a raven.

Ver. 12. *His* eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

Ver. 13. *His* cheeks are as a bed of spices, as sweet flowers; *his* lips like lilies, dropping sweet-smelling myrrh.

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13 His cheeks are as a bed of spices, as sweet flowers; *his* lips like lilies, dropping sweet-smelling myrrh.

14 Perfect are they which dwell in his tabernacles; they will hear his voice, and shall instruct themselves in his word. All are instructed in his word.

15 The grace of Christ.

16 I am wakening the north wind, and am come, and am south. Bring me my honey, and bring me my wine, that I may drinke therein.

17 Let him kiss me with the kisses of his mouth: for thy love is better than wine. Again he saith, *let him kiss me with the kisses of his mouth; for thy love is better than wine.*

18 *I am* a rose among roses, *and among such* my heart is comely. My spikenard bringeth a pleasant smell: *my spikenard bringeth a pleasant smell.*

19 I am a lily among thorns, *and among such* my heart is comely. *I am a lily among thorns; my* heart is comely. *I am a lily among thorns; my* heart is comely.

20 As the lily among thorns, so is my beloved among the youths. *As* the lily among thorns, *so* is my beloved among the youths. *As* the lily among thorns, *so* is my beloved among the youths.
The church professeth her faith.

14 His hands are as gold rings set with beryls; his body is as bright ivory overlaid with sapphires:
15 His legs are as pillars of marble set upon sockets of fine gold; his countenance is as Lebanon, excellent as the cedars:
16 His head is most sweet; yea, he is altogether lovely.

This is my beloved, and this is my friend, O daughters of Jerusalem.

CHAPTER VI.

1 The church professeth her faith in Christ. 4 Christ sheweth the graces of the church, 10 and his love towards her.

WITHER, is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to drench in the gardens, and to gather lilies.

3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5 Turn away thine eyes from me, lest they see me: turn aside thine ears from me, lest they hear me:

SoN OF SOLOMON VI.

Christ's love towards her.

6 Thy teeth are as a flock of goats which go up from the washing, whereof every heareth twinches, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and four-score concubines, and virgins without number.

9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that have her: the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts, to see what the vine flourished, and the pomegranates budded.

12 Or ever I was aware, my soul was made like the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, O Shulamite: why will ye be as a stranger in the land, as a wayfarer that turneth aside to lodge for the night?

Skilfully contrived, and finely fixed on the preciosous and durable foundations of his grace, are the dispensations of his providence! Elevate, stately and pleasant, is the full manifestation of him in all his excellencies! 16. Pleasant is his Word and the sensible communications of his love! Nay, all that is in his person, offices, relations, names, blessings, and ordinances is incomparably desirable; and nothing is truly desirable but as in or connected with him. This, this, O fellow-professors, is my spiritual husband, and my constant and sympathizing lover and benefactor.

Ver. 3. This verse complies with the closing invitation of the preceding chapter, and represents Christ delighting in the feast of his church, and inviting all that follow him to partake in his joy. Jn. 15. 12.


Ver. 7. These shalows must be understood by those who observe that it is not Christ personal but Christ representative kindness. But it is clearly intended that when the hungry, the thirsty, the naked, the stranger, and the imprisoned have longed for a thousand years, and felt that they have never been called to the feast, and never invited a pleasant savour for themselves.

Ver. 8. The watchmen that, by their faithful preaching of the truth, found his religion the honest negligence, but now armed and anxious seers; they smote, they wounded the conscience, and they took away the veil of every plausible excuse.

Ver. 16. He is altogether lovely. Independent of its inspiration and its emblematic object, this description must present to the eye of an unprejudiced artist an image of most unequalled and most remarkable beauty. Its chief topics of comparison are (1) Colours; (2) Ordered armies; (3) Precious stones; (4) Ornament; (5) Architecture; (6) Landscapes; and so on. Expository Exposition, etc.

REFLECTIONS.—Quickly, when entreated, does Jesus come to comfort the hearts and supply the wants of his people; and brings with him for their refreshment the fullness of his grace; and joy. Enlarged appetites after spiritual blessings are necessary for gospel hearers. But it is strange that even saints should refuse his gracious visits, for which they had earnestly prayed and patiently waited. Hard is the heart that remains unbothered by his affectionate calls; base is the temper which, though given for provision, and for his influence; and shameless and frivolous are the best excuses which can be made for evading his visits. It is indeed strange that any should be hardened in unbelief from their heart; and they procure for themselves great grief and trial by neglecting to entertain his offered kindness. Stretcher and ministerily to them is inspaces to them, and that they are unamiable towards them, and, armed with the full armour of God, they are terrible to every opposer.

11. Such is my regard to my church that, even while absent from them, I was occupied among my outwardly mean but inwardly glorious and hidden ones, carefully observing over them. And saints in good works was answerable to her new-covenanted soul. And this is a happy one. Names and numbers did thrive in the advanced progress or weak beginnings of grace. And thy vigorous actions of faith and fervent supplications took such hold of me, that I was constrained, as in a surprising transport of affection, speedily to return to thee in loving-kindness and in tender mercies. Notwithstanding every former offering, return, therefore, my perfect and peaceable one, by faith and repentance, to thy wanted familiarity with me, that I and my Father, and blessed Spirit, and ministering angels may, with pleasure and satisfaction, behold thy beauties. However mean and worthless thou art in thyself, O thou fairest, is it for me to behold Jews and Gentiles united into one society of saints, and to contemplate heavenly dwellings daily prepared and confounding the remains of inward corruptions, temptations, and strivings.

Ver. 1. O thou fairest. This character of superlative female beauty, like the paunchy on male beauty, ch. 5. 10, 14, should have fared even better to the exposer of the soul, for it was never intended for any daughter of Eve; to any one of whom it had been given. And it is not to be understood as the external beauty of the credulous listener. But how lovely the description when applied to her who is adornned by the Spirit with the beauty of holiness! Ch. 5. 10. Turn away thine eyes: That is, thine eyes suffered with tears from seeking and suffering, ch. 4. 7, 8; see Ps. 116. 6. 7.

Ver. 5. It is an emblamatic classification of the church, of its parts, con- stitutions, and natures, and -are equally valid for the triple classification, 1 Cor. 12. 28, fathers, young, children.

Ver. 8. That is, the church in its progressive tripartite condition on earth; the church in its universal and perfected condition in heaven, as the most wondrous monument of the worship and grace of God.

Ver. 11. The speaker in the first person from vs. 19, a has been in all the passages marked by small letters, etc., to be rendered as. 12, 10. This must be the key, ver. 12, which, not the bridge and saddle, saying, or ever I was aware before I Gentiles in the church, Jn. 15. 27, and who the love of Christ constrains me carries along with him to judge and to be comforted.

Ver. 13. Shulamite, The Hebrew feminine of Solomon; the people of the south; and the perfect one, etc., it is not only a holy prose, but the word Me-Sheba is applied to the two hands into which Jacob divided his son, and the title of those who are the most flourishing, etc. shall have their enemies. Ver. 14. In all the chapters and for minis- tering spirits sent forth to minister to them who shall be heirs of salvation, see He. 1. 14, 16.

REFLECTIONS.—The believer's hearty commendations of Christ are glorious, when blessed by him, to
return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

CHAPTER VII.

1 A further description of the church's graces. 10 The church professes her faith and desires.

H OW beautiful are thy feet, with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman:

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies:

3 Thy two breasts are like two young roes that are twins:

4 Thy neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus:

5 Thine head upon thee is like Carmel, and the hair of thine head like purple: the King is held in the galleries:

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like a palm-tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples:

9 And the roof of thy mouth like the best

make others inquire after him. And it is proudest for deserted saints frequently and boldly to recognize the mutual relation between Christ and their soul. Great is the mercy that, though he often for a time despairs a particular child, he never totally forsakes his church and ordinances, and often does much good while it is little perceived. How sweet and often surprising are the returns of his sensible presence! For unchangeable is his esteem of love, to desire after, and delight in his people under all the changes of circumstance and providence. Engaging, honourable, and awful are the beauties of holiness when they shine in characters, events. And subdued is Jesus' care about all people, and to have them fruitful in grace and good works. He daily seeks to return them his sensible favours, and to see them consideratively united among themselves, and valiantly contending with their spiritual enemies.

CHAPTER VII. 1-6. Then, O my visible church, adorned with ministers shod with the animating preparations of the gospel of peace—ministers fixed in the most noted station, and contributing to thy toward health and fruitfulness—strong in grace, and confirmed in love, in the defence of the gospel—intelligent in the mystery of Christ, and sagaciously watching against thy spiritual foes—Thou art also adorned with manifold oracles and ordinances, for the spread of my honour, the communication of my influences, and edification of my people. How beautiful, O heaven-born soul, are thy affections and conversation, through the powerful influence of gospel truth! Glorious are thy inward principles of holiness, and first motions to good, wrought in thee by the Holy Ghost! Thy gracious desires are supplied with nourishing influences from above! Plentiful provision, and fruitfulness in beholding, is obtained by the dispensing of my word in a particular application of it! Living on the breasts of inspired oracles and instituted ordinances, how glorious and attractive are the exercises of thy faith and love, and of thy holy endavours to edify others! A sure and precious defence is thy unfeigned and vigorous faith! Clear and distinct is thy spiritual understanding in the matters of God! Wonderful is thy gracious sagacity in discovering truth, and discerning between good and evil: and attended with courage and watchfulness, especially against the most near, constant, and malicious enemies! Grounded in my blood, and effectually productive of good works, is thy towering hope supported by thy faith! And acceptable in me is even the very smallest part of thy holy principles or practices! So affecting is thy grace to thee, that it is not without regard thy fellowship, and take pleasure to look on, and abundantly delight in thee. When the whole of thy grace is considered in connection, how comely, flourishing, victorious, and heavenly is the appearance! And how comely and cherishing to me are thy affection and entertainment; 8, 9. For in my purpose I resolved, and in my promise I have sought, to manifest myself to my church, in converting nominal members, and vouching my kindest fellowship to real saints. This shall qualify thee to edify others, and give pleasure and satisfaction to me. Restored, refreshed, and comforted, by my influences, thy gracious discourse shall quench and awaken others to taste of my love, and to open their mouths in my praise. Beloved, do not only have a deep concern for the spiritual prosperity of the church, but have an intimate and distinct knowledge of the condition of my own heart, and whether it is weak or strong, flourishing or languishing. In this our retired communion will I discover the sincerity and fervency of thy love, whether rooted in a root, and nourished by a nourisher; and if there be any need to supply, I will open my doors unto thee. In this our secret communion will I discover the sincerity and fervency of thy love, whether rooted in a root, and nourished by a nourisher; and if there be any need to supply, I will open my doors unto thee. It is not my desire that my people be present at the ordinances of the church, in order to manifest their sins, but that they be present, in order to manifest their graces, and to be edified thereby. It is not my desire that my people be present at the ordinances of the church, in order to manifest their sins, but that they be present, in order to manifest their graces, and to be edified thereby.

WINE for my beloved, that goeth down "sweetly, causing the lips of those that are asleep" to speak.

10 I am my beloved's, and his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages:

12 Let us get up early to the vineyards; let us see if the vines flourish, whether the tender grape appear; and the pomegranates bud forth: there will I give thee my love.

13 The mandrakes give a smell, and at our gates are "all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved."

CHAPTER VIII.

1 The love of the church to Christ. 8 The remembrance of love. 9 The calling of the Gentiles. 14 The church prospers for Christ's coming.

O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

REFLECTIONS.—Extensive are the beauties of holiness in the church and people of God, and fixed and uniform in the substantial thereof. What delight Jesus takes in the persons and services of his followers! He is ready to hold the most intimate fellowship with them. And with ravishing pleasure they glory in him, and in his love towards them. When ardently warmed by his love, how ready are they to relinquish everything else, in order to have familiar intercourse with him? And a deep experience of love for his church, and exact observation of our inward condition, effectually promote our endeavours to honour him.

CHAPTER VIII. BELIEVERS. 1 Blessed Re deemer, O that that happy period were come, in which those who are the image of his nature, and be a member of our visible church, and, by grace and grace which should admit us to the most intimate fellowship with thee! And a deep experience of love for his church, and exact observation of our inward condition, effectually promote our endeavours to honour him.

Infinitely transporting, the intimate, the endearing, the strength-
The church's love to Christ.

SONG OF SOLOMON VIII.

The calling of the Gentiles.

5 (Who is this that cometh up from the wilderness, leaning upon her beloved?) I raised thee up upon the apple-tree; there thy mother bore thee forth; there she brought thee forth that bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine heart; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be consumed.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, I will build upon her turrets; and her battlements shall be beautiful as the towers of Solomon.

The calling of the Gentiles.

6 ¶ For love is strong: 

Ver. 6. For love is strong. So this is the reply of the Beloved who supports.—'Enamored, burning love'—cruel, tender; insatiable—seductions, flattery, rather, the dispelling fire of Jehovah.'—I. A.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

Ver. 8. If she be a wall, I will build upon her turrets; and her battlements shall be beautiful as the towers of Solomon. She shall be as the city of Sion, she shall be as the tent of David through her, a palace of silver, and of gold: and she that is deep as the sea shall be encompassed with strength. And she shall pass through the city, and they shall be astonished at her beauty; the riches and glory of her house shall be shown upon all the women that are set at table. And they shall be inebriated with wine, and shall feast upon the abundance of her delights.
the impulse all things are impure. And such is the state of the carnal mind, that just in proportion as any object is good, in like proportion may it be perverted to purposes of evil. Thus—just in proportion as a medicine is powerful to rescue, may its improper administration render it powerless to destroy. And thus grace, in its every form, may be turned into licentiousness. But is the sufferer, therefore, to be deprived of a powerful medicine?—or is the physician who discovered and prescribed it to be pronounced an evil-doer? Is the sinner, therefore, to be deprived of access to pardon; and the God of all grace and consolation to be divorced of his attribute of mercy? No. And neither is the church of God to be deprived of some of the brightest pages in the divine Word, because eyes that have 'loved darkness' cannot perceive their beauties.

To those who have observed what a prominent place love to Jesus holds in the New Testament (see for example, Jn. 14:23; 1 Cor. 10:23; 2 Cor. 5:14), and to those who have experienced and rejoiced in 'the assurance' of that love—the Song of Solomon will ever furnish a subject of study, at once most delightful and profitable.—C.

The various modes of interpreting this remarkable and extremely difficult book may be classified under three heads:—The Literal, the Typical, and the Allegorical.

1. The Literal makes the book a simple story related in the form of a dramatic poem. The facts of the story are given by Dr. Ginsburg as follows:—A village girl, the daughter of a widow mother of Shulam, is betrothed to a young shepherd, whom she met whilst tending the flock. Fearing lest the frequent meetings of these lovers should be the occasion of scandal, the brothers of the Shulamite employ her in the vineyard on the farm. Whilst on the way to this vineyard she one day falls into the corne of King Solomon, who is on a spring visit to the country. Struck with her beauty the king captures her, conveys her to his royal pavilion, then conducts her to Jerusalem in great pomp, in the hope of dazzling and overcoming her with his splendour, and eventually lodges her in his harem. But all is in vain. True to her virtuous love, she resists all the allurements of the exalted sovereign, spurns all his promises to elevate her to the highest rank, and in the midst of the gay scenes assures her humble shepherd, who followed her to the capital, that her affections are sincerely and inviolably pledged to him. Solomon, convinced at last that all his advances are in vain, allows her to quit the royal residence. Hand in hand the two faithful lovers return to her native place, and on their way home visit the tree under which their love-spark was first kindled, and there renew their vows of constancy and fidelity. On their arrival they are welcomed by their companion shepherds, and she is rewarded by her brothers for her exemplary virtue. It is said that the object or moral of this charming story is 'to teach a lesson of practical righteousness by the record of an extraordinary example of virtue in a young maiden in humble life who encountered and conquered the greatest temptations from the most exalted personage in the land.' The theory is attractive, and the arguments employed in defence of it are not without weight; but I think the thoughtful student of God's Word, and especially such as have studied the genius of oriental poetry and imagery, will see that there is something higher and nobler in this book, than such a moral lesson. And, besides, I cannot see that the various parts of the book can be made at all to harmonize with such a simple and detailed story. In my mind the imagery is too sublime, the descriptions of far too elevated a character, to be applied even by an eastern poet to any mere narrative of real life.

2. The Typical theory of interpretation adopts as a basis the historical truth of the narrative, making the bride either Pharaoh's daughter, or some maiden of Palestine, whom Solomon had loved and married; but then this bride typified the church, and Solomon typified Christ, while the whole story was designed to represent in prophetic imagery the love subsisting between Christ and his church—a love mutual, indissoluble, and eternal. The great difficulty in the way of this theory is to establish the historical character of the narrative. A type must be a fact; and the narrative here has all the characteristics of ideality as distinguished from reality. No writer, however poetical, would describe ordinary events in such language as is employed in ch. 2. 1-4, 14; 5, 10-12; and no writer, even in the East, would put such language in the mouth of a virtuous maiden as we find in ch. ii. viii.

3. The Allegorical interpretation of the book seems to me to be the only possible and true one. The poem is conceived in the loveliest style of eastern imagery. Incidents of real life, events of everyday occurrence, customs which still prevail in the East form a groundwork, but they are all idealized and spiritualized, so that they may more strikingly exhibit to the pure and spiritual mind, grand divine truths. The leading image is common in Scripture. Human love in its purest and holiest type—as of husband and wife—is the symbol of the love of Christ and his church, of God and his people. Thus Isaiah says, 'Thy Maker is thine husband: the Lord of hosts is his name,' ch. 54, 5; and still more clearly: 'For thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and the land shall be married. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee,' ch. 62, 4-5. The forty-fifth Psalm greatly resembles this book in style and imagery. So also the same imagery is common in the New Testament: 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ,' 2 Cor. 11, 2. The whole bearing and force of that beautiful passage in Eph. 5, 22-33 rest upon this same figure. The apostle John too, in the last book of the Sacred Canon, appears to embody the very idea of the Song of Solomon, when he records his glorious vision: 'And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' This is substantially the system of interpretation which was adopted generally by the Jews, and is developed in the Talmud. By them, of course, God is represented as the Beloved, and the people of Israel the loved one. In the early Christian church, the same view was taken, and was held almost universally until it was impugned by Erasmus. It appears to me to be in accordance with the analogy of Scripture, and with the genius of eastern poetry. The whole structure of the composition, too, discursive, yet having a subjective cohesion, tends to the same conclusion. There is in it no sustained plot, no crisis of a story. It consists of expressions of most devoted affection, with reference to localities and ever-changing scenery, all adapted to call forth new emotions, and to exhibit unalterable love. Viewed in this light, interpreted in this manner, it is one of the purest and noblest portions of Holy Writ. It lifts the mind into an ideal world of spiritual communion with God in Christ. It shows us his tenderness, his watchful care, his devoted unceasing attachment to his people in all their waywardness, temptations, sorrows, and persecutions, such as we can see nowhere else. It shows us that friends and kindred—the nearest and dearest, may desert us in the hour of trial, but God will not and cannot, for love binds him to us and us to him by a tie that is indissoluble. Yet, still, holy, pure, and comforting as this book is to the man whose nature the spirit of God has mastered, to the ablest prophet of ordinary Christian is confessedly difficult. Each one knows his own heart, and can best review his own feelings. But in this western land, where we are not accustomed to the gorgeousness of eastern imagery, or the subtlety of eastern philosophy, we need watchfulness, prayer, and a heart completely under the control of the sanctifying Spirit, if we would derive from this book those noble lessons which God intended it to embody and impart.

It is sometimes said that the Song of Solomon is not quoted or referred to in the New Testament, and that therefore it cannot have that high spiritual significance which I have above advocated. In reply I quote the words of Hengstenberg:—'The New Testament is pervaded by references to the Song of Songs, and all of them are based on the supposition that it is to be interpreted spiritually. Proportionally no book of the Old Testament is so frequently referred to, implicitly or explicitly, in the New Testament, as this one; and we cannot but be surprised at the superficiality or the prejudices of those who have asserted that the Song of Songs is never quoted in the New Testament.' The following passages afford ample proof that its language and spirit were constantly before the mind of our Lord and his apostles, Mat. 6:26-30; 13: 23; 24:42, 47; 25:13; 14: 13; 15: 13; 16: 15; 18: 3; 20: 11; 21: 33; 23: 39; Jn. 6: 66-42; 8: 30; 14: 21; 16: 16; 17: 1; 20: 2. 1-14; Ep. 5: 27.—P.